

ADVICE

T O

PIOUS CHRISTIANS

In Times of

SCHISM and APOSTASY;

CONTAINING,

I. Considerations upon a Question, *viz.*
What is a Christian to do, who goes into a
Country where the Clergy is unwarrantable, or the Worship corrupt, or both?

II. A more particular Consideration of
their CASE, who are deprived of the
Benefit of Canonical Ministers, to administer the Sacraments, and discharge other Ministerial Offices among them.

With a LETTER to a Friend upon the
same Subject.

THE SECOND EDITION.

L O N D O N,

Printed in the Year MDCCXLVIII.

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PIOUS CHRISTMAS

In Times of

SCHEISM and APOSTASY

CONTAINING



I. Considerations
II. A more particular Consideration of
their CASE, who are deprived of the
Benefit of Clerical Ministry, in consequence
of the Schism, and the manner in which
their Ministerial Office among them
is affected
With a LETTER to a Friend upon the
same Subject.

THE SECOND EDITION

L O N D O N

Printed in the Year MDCCCLVIII

(iii)
To the READER.

THE following Tracts were written about thirty Years ago, at a Time when they were much wanted. As Numbers of very serious Persons were concerned in the Question here treated of, and the Case was of the utmost Importance, the Resolution of it came into the best Hands. The Work speaks the Author; whoever reads it with Attention, and without Prejudice, must be convinced he was as fit for such an Undertaking, as uncommon Attainments in Virtue, Piety, Learning and Judgment could make him.

As the Providence of God (which is infinitely wise and uncensurable) has not yet thought fit to dissipate the Cloud which then hung over his Church, but has rather suffered it to grow blacker, and spread farther, insomuch that not only they, for whose Benefit this was first intended, do still stand in need of such Direction, but many other pious Persons (at that Time not so directly concerned in the Question) are now fallen into Circumstances still worse, and more straitned, the same, or stronger Reasons, will justify this new Impression, which may be of Use to some, and need offend none.

The faithful and devout, the humble and self-denied Christian (whose chief Aims being in the other World, his great Study is to approve himself to God in this) will be thankful for the Direction and Comfort here afforded him: And as for those who follow Christ only for the Loaves, and make their Religion truckle to their worldly Interest; those who never worship God at all, or (which is almost as bad) never join in any Worship but such as may secure or promote their secular Views and Pursuits, their Case is indeed very pitiable:

liable: But, as it is probable these Papers may not come into their Hands, or may not be thought worthy of their Perusal, they have no Occasion for Quarrel.

As the full Enjoyment of God will be our only Happiness in the next Life, his Worship is the highest Honour, the greatest Privilege Man can enjoy in this; and the more solemn and universal that Worship is, it is so much the better and more agreeable to the Devout, because they consider it as so much the more Honour and Adoration brought to the God by whom they live. The most eminent Saints, in the several Ages of the Church, have regretted their Want of publick and congregational Worship, as the greatest Misfortune and Punishment could befall them (a).

As there is but one God, one Faith, one Baptism, and one Holy Catholick Church, whereof Jesus Christ is Head, it were to be wished, that, in all the Christian World, there obtained but one common Form of Divine Worship, wherein all the Members of that one great Body, whereof he is the Head, *i. e.* all the Faithful, might join with Safety and Devotion, and without Scruple or Hesitancy, wherever they came.

The first and best Christians seem to have had this in View. Their publick Offices were as comprehensive and general as the Nature of the Thing would admit; they were formed upon the Plan of the Creed, the Lord's Prayer, and the Decalogue, the Essentials of Faith, Worship and Practice *; and nothing doubtful was entred into them, nothing disputed found a Place there.

Perhaps this was one Reason, that tho' they boasted (and boasted with Truth) of their unblemished Loyalty and due Submission to sovereign Princes, yet, in their publick Liturgies, tho' they always constantly

prayed

(a) *Psalms lxxxiv, cxxii, & cxxxvii.*
genda.

* *Credenda, petenda, &c.*

prayed for them, (for ought appears) they never named them, lest such needless Speciality might cramp their Communion, or be the unhappy Occasion of dividing it. Indeed they could scarce think such officious Particularities were necessary, or even fit to come into their solemn Devotions, while they considered themselves as Worshippers of the God of Heaven, who well knows every Man's Name and Title, Pretensions and Claim of Right, upon Earth.

This prudent Generality in their publick Offices was intended, not only to widen their Communion and preserve their Peace, by keeping the Church unintangled in Matters foreign to her, and undisturbed by Revolutions of State ; but also seems to have been copied from the Example of our blessed Saviour and his Apostles, who, tho' they enjoined to pray for Kings, and to give Tribute to *Cæsar*, yet rested in the like Generality, mentioning them only by Appellatives importing Sovereignty, and not by their proper Names (b).

It is to be regretted that later Times have not more carefully followed this excellent Example ; their Departure from it is one great Cause of the many different Communions now in Christendom ; both the Eastern and Western Churches have erred in this Point, by dragging their Nostrums, their Points of Opinion, and destructive Tenets, into the publick Offices, which has drove many serious devout Person from their publick Assemblies.

What a Happiness had it been to the Protestants in *France* and *Germany*, and other *Roman* Catholick Countries, if that assuming Church had kept her publick Offices as pure and unexceptionable as they were in the Days of *St. Peter* and *St. Clement* ? Had she allowed her Missal, Breviary and Ritual, to appear in the

(b) 1 Tim. ii. 2. Matth. xxii. 21. Rom. xiii. 7.

the Mother-Tongue of each Country, (so as the People might pray with Understanding (c)) and not corrupted the pure and holy Worship of God, by mingling in with it the Adoration of the Host, the Worship of Angels, Saints, Images, and the blessed Virgin, nor (in short) built her own Hay and Stubble upon the Foundation (d), all the Christians of those large and populous Countries; nay, of ever Country (considering she had a lawful Priesthood) might with Safety and Joy have joined in her publick Offices, and with one Mind and Mouth glorified God, even the Father of our Lord Jesus Christ, and received one another, even as Christ also received us, to the Glory of God (e).

While Men are compassed with Infirmary, have finite Understandings, and are subject to Passions and Prejudices, there will and must be a Diversity of Sentiments and Opinions; it has been so in every Society since the World began: But then it is not every Difference in Opinion should break the common Peace, or exclude one from the Privileges of a Christian.

Indeed, where Party Opinions are screwed beyond their just Proportion, are made distinctive and discriminating, magisterially imposed upon others as Articles of Faith, or Terms of Communion, or blended with their publick Worship, that must occasion, and will warrant a Separation from their religious Offices (f); But if that was not the hard Case, a different Way of Thinking, or Odds in private Opinion, would no more warrant a Separation, than a Difference in Size, or Shape, or Complexion, or such Accidents of our Frame as are not in our own Power.

The Princes of this World, too, have (in their Way) contributed to this Evil of dividing Communi-

ons,

(c) 1 Cor. xiv. 15. (d) 1 Cor. iii. 4, 12. (e) Rom. xv. 16.
Heb. v. 2. (f) 2 Cor. vi. 17.

ons, tho' one would think it was their Interest and Duty to have promoted publick Devotion, by keeping the People united. Had they gone no farther than to enjoin a Subscription to certain Articles, Confessions, and such *vincula pacis*, which should affect none but them who possessed Places and Offices of Trust and Power, or Profit, under their Government, it had furnished no such Ground of Complaint: But, to take upon them to alter (by their temporal Authority) that Plan of ecclesiastical Government, which Jesus Christ and his Apostles appointed and left in his spiritual Kingdom, and which did actually subsist in his Church for fifteen hundred Years; to pretend to deprive and divest Men of spiritual Authority, simply by their secular Power, and declare that the Priests of the Most High God are not to be regarded as such without their Approbation, or to forbid (under high Penalties) any congregational Worship, where certain Names are not pronounced, and certain Petitions (by their simple Lay-Authority) inserted, which must be confessed at least doubtful in their Nature and Tendency, and (to say no worse) are equally unprimitive and unnecessary. These, and such like Stretches of Power, must evidently tend to divide Communion, or to restrain publick Devotion, and cannot fail to have one or other of these hurtful Effects.

It is acknowledged that sovereign Princes have (in their respective Dominions) Power over all Persons ecclesiastical as well as civil, and that a Churchman, guilty of a Crime, is punishable by the Laws of his Country, no less than a Layman: But for the State to usurp a Power in holy Things, which does not, and (as it is a distinct Society) cannot belong to it; to pretend to invalidate the Orders, or nullify the Ministrations of spiritual Persons, deriving their Authority only from Jesus Christ, the Head of his Church; or to tell
the

the Members of his mystical Body, that, under severe Pains and Penalties, they must worship God in such a Way, or not at all; and insert, into their publick Offices, such disputable Petitions as are not yet found well consistent with the Nature and Laws of that just and holy Being, whom to honour and please is their highest Ambition and chief Care; or to make the taking God's Name in vain a necessary Condition of their safe Access to his publick Worship: If all this does not shew some Contempt of God, by whom Kings reign, while they thus make their publick and congregational Adoration, due to him by his Creatures, strike Sail to worldly Politicks, and give Place to Reasons of State, it at least discovers a Defect of Regard and Tenderneſs for them who would fain approve themselves to him as his true and faithful Servants. This spiritual Tyranny (which some Churches and States have exercised in their Turns) resembles the Cruelty of *Procrustes*, (a Highwayman in *Greece*) and makes the Bosom of the Church-Communion, in publick Worship, somewhat like his Bed; none can come into it but at the Expence of Torture, being either distended or dismembred, stretched or shortned, so as to fit its Extent.

It is presumed that no Man will approve of that excessive Fondneſs which *Nebuchadnezzar* shewed for his own Inventions, nor of that Stretch of Power by which he enjoined the Adoration of an Idol (*g*); and as little will he vindicate the Cases before mentioned, which, tho' they may not appear quite so glaring, are somewhat similar, and both like acting out of Character, *ultra vires*, and in evident Contradiction to that Liberty we so much boast of, as well as to that Liberty wherewith Jesus Christ has made us free (*h*).

A re-

(*g*) *Dan.* iii.

(*h*) *Gal.* v. 1,

To the READER.

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A recent Instance of this (I am told) there is in our Sister-Church of *Scotland*. The Clergy, about sixty Years ago, (not inferior to others of their several Orders, for Learning, Piety, Steadiness, and Regularity of Life) were driven (most of them) from their Houses, Livings and Offices, by all the Violence and Outrage which Mobbing and Dragooning could bring; and, when afterwards the Country was brought into a Sort of Settlement, no Redress of their Wrongs could be obtained. They and their Successors in Office have lived since in a harmless unmeddling Way, *persecuted, but not forsaken, cast down, but not destroyed, as in, but not of this World* (i). They have had their Conversation in Heaven, where their Treasure is, have minded only the Business of their Functions, assisted with their Office such as needed and desired it, and have inculcated on their People a steady Belief of the Doctrines and Practice of the Duties enjoined in the Gospel, without meddling with State-Politicks, or worldly Interests, insomuch that, in a late Time of great Trial, very few (not five in a Hundred) of them went out of their proper Sphere, to meddle in Things extrinsick to their Office and Function : So that, in some Measure, they may arrogate to themselves the Character of the first Preachers of our holy Religion, ' that they ' have justly and unblameably behaved themselves among those that believe (k); yet these innocent, inoffensive Men are made liable to be proscribed, banished, and put to Death, if they dare to do that Duty, for the not doing whereof God would judge them. It is a hard Dilemma, where the only Choice is, to be ruined in this World, or damned in the next.

Our blessed Saviour (l) declined being a Judge of worldly Interests, a Determiner in Matters of Property;

(i) 2 Cor. iv. 9.

(k) 1 Thes. ii. 20.

(l) St. Luke xii. 14.

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To the READER.

ty ; but these poor Ministers of his cannot now (with Impunity) perform divine Service, without deciding a Controversy, and determining disputed Claims of very high Importance. If they baptize an Infant, absolve a Penitent, assist the Sick and Dying, or minister to the Faithful the greatest Blessing and Comfort upon Earth, the Sacrament of Christ's Body and Blood, which is the chief Conveyance of Pardon and Peace, of spiritual Life and Strength, the Principle and Pledge of Resurrection and Immortality, to the well-disposed Receiver, or do what is incumbent on them for the perfecting of the Saints, the Work of the Ministry, and edifying of the Body of Christ, it is penal to them ; and yet, when they are fairly called to perform any of those Duties of their Function, if they stand in Awe, and avoid doing them, on account of the Danger, they are answerable to him from whom they derive their Commission, and to whose immediate Service they had solemnly devoted themselves.

Nor is the Case of the orthodox faithful Laity in that poor Country less straitned, or less pitiable. They are convinced and sensible of God's Sovereignty, and their own Subjection ; of his Dominion, and their own necessary Dependence ; they would willingly pay the Homage and Acknowledgments due to their Creator and Redeemer in the best Manner they can, *by entering into his Gates with Thanksgiving, and into his Courts with Praise, and there paying him the Honour due unto his Name* (m).

But how is this to be done in their Circumstances ? They well know that the God they desire to worship is holy, and desires a holy Worship, and holy Worshipers, and will be sanctified in all them that come nigh him (n).

They

(m) *Psal.* xcvi.

(n) *Lev.* x. 1, 2, 3,

They dare not, they cannot venture to approach him by the Ministry of the unauthorised, or to offer a polluted Worship; and immoral Prayers. This would be to affront him to his Face, like them who insulted our Saviour, by bowing the Knee, saying, *Hail, King!* (o) and then smiting him with a Reed. This would be to unhallow their Sacrifice, and turn their mock Obeisances into Sin, and a Snare to them; which a serious Christian would no more dare to do, than a well instructed Jew would have put his Incense into the Censer of *Corah*, offered Swines Flesh upon the Altar of the God of *Israel*, complied with *Jeroboam's* State-Religion, or sacrificed to the Idols at *Bethel* and *Dan*.

The Case standing thus, the Laity of the Episcopal Communion in *Scotland* cannot resort for Worship to their Parish Churches, nor apply for sacred Offices to the legal Incumbents, because of the Doubtfulness of their Title to minister in holy Things, the (at least suspected) Nullity of their Mission, the Defects in their Ministrations, and the Immorality of their Prayers, besides the Indecencies and Reveries (not to say Blasphemies) which too often accompany *extempore* Effusions; and yet, if they dare apply to their own regular Clergy, for valid and unexceptionable Ministrations, it must be with the Hazard of Fines and vexatious Prosecutions, even to Bonds and Imprisonments.

Where this is the grievous Case, it must afford a dismal Prospect of the languishing State of true Religion, and portend some heavy Judgment on the Nation, where Truth and Virtue are so far under Hatches. To see Places of regular Worship, either burnt or padlocked, and the Play House open, *that is*, the Worship of the Devil connived at, while the Worship of God is discountenanced, and his Clergy degraded from the Honour and Privileges of their Character

rafter and Office, one can scarce imagine this without a strange Reflection on the Country where it happens, and supposing some *Julian* at the Helm, the Laws antichristian, and Infidelity entred into the Constitution.

To bring upon a harmless, peaceable People, the most grievous Famine of any, that foretold by the Prophet, ‘ a Famine of the Word of the Lord ;’ to maltreat the Ministers of Religion, not for any real Crime, but purely on the Score of their Function, because they dare not affront their Master, by taking the Name of God in vain, and offering him such Worship as he will not accept, such Petitions as he cannot grant : This looks like a Penalty on the Gospel, and a Contempt of the God of Heaven. It is our Saviour’s own Argument for fair Quarter to his Ambassadors, *He that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me* (p).

It is for the Benefit of pious Persons, in the terrible Circumstances above described, that these Directions are reprinted ; they may possibly be of Use to them whose Misfortune it is to live in spiritual Deserts ; I mean not in *Pagan* or *Mahometan* Countries only, but spiritual Deserts of another Sort, *i. e.* such as Heresy, Schism, Sacrilege and Encroachments have made in many Places, and even in Christian Countries of another Communion, to whose Assemblies they cannot go.

If what is here offered shall prove the happy Means of solving the Doubts, and guiding the Devotions of sincere, well-disposed Christians, and helping them foreward in the Way to true Peace and Happiness, both the Author and Publisher have their Aim, and will think themselves amply rewarded for their Labour.

CON-

(1)

CONSIDERATIONS UPON A QUESTION,

V I Z.

What a Christian is to do who goes into a Country or Place, where the Clergy is unwarrantable, or the Worship corrupt, or both.

THIS Question is supposed to be put by a *Christian*, who, as such, must be presumed to believe the *Christian Faith*, the Summary whereof, as to all Points of necessary Belief, is contained in the *Creeds*; and one Article is, *To believe the Holy Catholick Church*; or, as it is expressed in the *Nicene Creed*, *The One Holy Catholick Church* *.

This Holy Catholick Church is, and can be but *one*, because there is but (a) *one Lord, one Faith, one Baptism*; and this is manifest throughout the New Testament, where sometimes it is called the *Spouse of Christ*; and there can be put *one Spouse*, where there

A is

* See this Article of the Creed, as explained by the learned and excellent Bishop *Pearson*, and the pious *Mr. Kettlewell*. (a) *Eph. iv. 5.*

is but *one Husband*. Sometimes it is called a (b) *Building*, which hath, or can have but *one Foundation*, and *one chief Corner-Stone*. Sometimes we find it called, and compared to a (c) *Flock under one Shepherd, even Christ*: And most emphatically it is called a (d) *Body*, of which Christ himself is the *Head*. (e) *From whom the whole Body fitly joined together, and compacted by that which every Joint supplies, according to the effectual working in the Measure of every Part, maketh Increase of the Body, unto the edifying of itself in Love.*

This *Body of Christ*, the *Church*, must consist of many *Members*, united together under him the *Head*, who quickens it into a *spiritual Life* in him, by imparting to it, or deriving upon it the *Grace of the one Holy Spirit*, without which we cannot have *Life eternal*.

In this mystical *Body of Christ*, the *Church-Members* are all ranged according to *God's own Appointment* by Christ; that is, the *Persons* of which the *Church* consists, according to the *Charter* by which it is constituted, are of divers *Conditions*, *Ranks* and *Orders*, and not a loose, incoherent *Multitude*: For, by *God's Appointment*, some are to govern, and others to be governed. (f) *Obeys them that have the Rule over you, and submit yourselves.* Some are to instruct or preach, and others to be taught: Some to minister in divine Things, and others to partake of their *Ministrations*.

Here then these Things are plain, viz. That this *Body*, the *Church*, can be but *one*, because there is but *one Head* to which it must be united, and *one Holy Spirit* to quicken it, and *one Foundation* of Faith to support

(b) *Bph. ii. 20, 21.* (c) *John x. 16.* (d) *Rom. xii. 4, 5.*
Eph. v. 23. (e) *Eph. iv. 4, 16.* (f) *Heb. xiii. 17.*

port it : And, as it is a *Body*, it must have Order, to keep it from being monstrous and in Confusion. If all the *Body* were one Member, it could not be a *Body*.

(g) *If the whole Body were an Eye, where were the Hearing? And if the whole were Hearing, where were the Smelling?* And this demonstrates the Necessity of Order; and this Order consists in the due Disposition and Subordination of all the Parts, which must be thus united together; not by a changeable Humour as Men please, but as God has thought fit to appoint.

Therefore no Man can take upon him, either the governing, teaching, or ministring Part, or Office, but as appointed by God †. (h) *As the Father sent the Son, so the Son sent the Apostles*, with Commission and Power to appoint and ordain others to help them to gather, form and govern his Church, and this Succession to be continued to the End of the World *.

And thus he makes good his Promise to his Church, (i) *Lo I am with you to the End of the World*. He is with his Church by his *Ministers*, who are the *Stewards* and *Dispensers* of his *Word* and *Sacraments*. He is with his *Ministers* by his *Holy Spirit* the Comforter, to enable them *authoritatively* and *effectually* to bless in his Name. From hence it follows, that if the *Clergy* break this sacred Bond, and keep not the Unity of the Spirit,

(g) 1 Cor. xii. 17. † See the 23d Article of the Church of England, which declares, *That it is not lawful for any Man to take upon him the Office of publick Preaching, or Ministring the Sacraments, before he be lawfully called*. And as a Man cannot make himself a Minister in the Church, so neither can he constitute or appoint another to be his Minister, no more than a Flock of Sheep can appoint their own Shepherd. (h) John xx. 21. * Beveridge's 1st Vol. Serm. Page 119. saith, We cannot come to the Knowledge of God's Word, but by his Church; neither can we rightly believe what is there revealed, nor duly perform what is there commanded, without the Assistance of God's Spirit, which is given by the Ministry of the Church, and shall abide with it for ever, as our Lord has promised. (i) Matth. xxviii. 20.

Spirit, they lose their Authority, and cannot *effectually* minister in holy Things. And if the *Laity* follow such *Clergy*, or abandon, or break from *truly authorised Officers* of Christ, they become like Branches broken off from the Vine, without Sap and Nourishment; or, like Limbs cut off from the Body, without Spirit and Life.

Again, we must note, that this one Catholick Church (stiled *Catholick*, to denote that the Church, as *one*, contains all *Ages* and *Places* throughout the World, from the Beginning to the End of it) is called the *one Holy Church*, for these Reasons.

1st. Because it consists of Persons *called* or *chosen* out of the *World*, to be a peculiar People unto God, zealous of good Works; such as are devoted to the living God, to serve him in Righteousness and true Holiness. And therefore,

2^{dly}. All the *Ministers* of the *Gospel* must be *Preachers* of *Righteousness*. If they teach the People to be *unjust*, to do *wrong*, or any sinful Thing, they become *Wolves*, and cease to be *Ministers* of the *Gospel* of Christ, who hath called us to *Holiness*, at least while they are such *Teachers*, nor ought the *Sheep* to follow such *Shepherds*. And therefore,

3^{dly}. All Members of the Church, however they may fail in their *Practice*, are bound to *profess* Holiness, or else they ought, as dead Branches, to be *cut off* from the Communion of Christians. And from these Reasons the Church is called and believed *holy*.

It must also be considered, that this one Holy Catholick Church, this mystical Body of Christ, is not *dead* and inoperative, but is *living*, as animated by the one Holy Spirit, and fruitful in good Works, and diligent in the Discharge of all God's Commandments, of which God's *publick Worship* most properly and chiefly

chiefly belongs to it, as a *Society* or *Body*. And, as the publick Worship of God is a *Duty* which we are all bound by *Nature* and *Revelation* to perform, so there is much Comfort and Benefit to all sober Minds, when it is pure as it ought to be.

But then, whatever is done, or designed for God's Worship, or Service, must be agreeable to the divine Nature, and correspondent to God's Will and holy Commandments : For, if our Worship be not *holy* and *true*, and offered with pure Minds, instead of Honour to God, it becomes offensive Profanation ; and, instead of an (k) *acceptable Service*, such Worship is an *Abomination* *. For to God, who is Holiness itself, nothing but what is holy can be acceptable. (l) *The righteous Lord loveth Righteousness : But the Wicked, and him that loveth Violence, his Soul hateth.*

Therefore, where the Worship is made inconsistent with God's Honour, by being *unholy*, there our Obligation to join in such Worship ceaseth, and we are bound in Duty to avoid it, and shew our Dislike of it : For, as we said above, our Worship, our Prayers, and the like, can be no longer a Duty, or Benefit to us, than they are acceptable to God. And we may be sure they can be no longer acceptable to him, than they are agreeable to his Nature, as being framed according to Truth and Righteousness, and offered up to him in Faith and Sincerity of Heart.

From hence it follows, that all Christians are under the greatest Obligations imaginable to consider two Things, *viz.*

1st. *What Worship, what Prayers* they presume to offer up, *what Service* they preform to God. And,

2^{dly}.

(k) *Rom. xii. 1.* * *No unclean Thing must be offered to the Lord, nothing that hath any Blemish or ill Favouredness, Deut. xvii. 1.*

(l) *Psal. xi. 5, 8.*

2dly. They must consider by whom Prayers are offered up, because, as Christians, we belong to Christ's Body, the Church; and because of the Order in which all the Members are ranged and knit together: For, as it hath been proved above, and is necessary to be inculcated here, it is not an indiscriminate Number of People, promiscuous, without Method or Connection, but a *Body*, as other political Societies are; and of this *Body* Christ himself is the *Head*; and our publick Worship is the Service of this Body; and it is the Worship of every individual Christian, as they are Members of Christ: For, as the natural Body consists of divers Parts and Members, duly disposed, and compacted together, without which they cannot live; so the Church consists of divers Persons, of different Qualities, Powers and Conditions, as hath been shewn above, and must be well considered in the Question proposed.

For they who govern this Society, which is founded upon a divine *Charter*, to spiritual Purposes, must do it by *Christ's Authority*, who, as *Head* of his Church. (m) gave some *Apostles*, some *Pastors* and *Teachers*, for the *Work of the Ministry*, for the edifying of the *Body of Christ* *.

The *Work of the Ministry* then cannot ly in common, to be taken up and exercised by any one that will, but by such only as are lawfully thereunto called. (n) *How shall they preach except they be sent*. And thus said our Saviour to his *Apostles*, when he gave them Commission to gather and govern his Church; (o) *As my Father sent me, so send I you*. And upon this Ground *St. Paul* argues concerning the priestly Office

(m) *Eph. iv. 11, 12.* * See this solidly and largely proved by *Dr. Potter*, in his excellent Discourse of Church-Government, Chap. 5. Page 234, &c. (n) *Rom. x. 15.* (o) *John xx. 21.*

Office in the Church. (p) *No Man taketh this Honour to himself. but he that is called of God, as was Aaron †.*

So then, as there can be no Church without Officers, viz. Bishops, or Priests, and none can minister as such, in the Church of Christ, but those who derive their Authority from him; so none ought to subject, or join themselves to any for divine Offices, but to those who are *duly* and *rightly* qualified and invested with *Authority* from God to perform *them*. And none can have that, who are cut off by *Excommunication*, or have cut themselves off by *Heresy* or *Schism*.

Saul lost his Kingdom by presuming to offer Sacrifice, which was the Priest's Office. *Uzzah* was stricken dead for meddling with the Ark, tho' but to save it. (q) *Uzziah* was stricken with Leprosy for presuming to burn Incense.

This Presumption of ministring in holy Things, without *Commission*, was the Sin of *Korah* and his *Complices*. And of how great Consequence that was, appears by the dreadful Judgment which was executed upon them. And as for those who *join* with them, they become *Partakers* of their *Sin*, and may therefore expect to share in their *Punishment*, at least they forfeit their Title to God's *Blessing*, and Benefit of all other spiritual Graces, which can only be had by keeping the *Unity of the Spirit in the Bond of Peace*. Our Saviour promiseth his Presence only to those who were *gathered together in his Name*, that is, by and under his Authority. Where the Succession is broken, (as it is in

(p) *Heb. v. 4.* † If thou occasionally comest into any City, do not simply inquire for the House of God, for Hereticks and Schismatics call the Places of their Assemblies, *God's House*. Neither do thou ask at large for the *Church*, but for the *Catholick Church*. St. Cyril Hierus, Catechism 18. Page 222. Edit. Paris. (q) 2 Chron. XXV. 19.

In *Schism*) the Sequence is interrupted, and they cannot derive the holy Spirit upon others, who have it not themselves*.

As therefore it concerns all Christians to consider to what ecclesiastical Officers, or Priests, they join themselves ; so,

2dly. It concerns them no less to consider what *Sacrifice*, what *Service*, what *Prayers* are offered up ; for, as an *intruding*, or *schismatical Priest*, who wants *Authority* for what he presumes to do, renders the Service *fruitless* ; so, if a *Priest*, who is lawfully called, shall offer up *polluted*, *unholy Prayers*, they render themselves and him odious to the Almighty ; and whoever *wittingly* joins with him, becomes *Partaker* of his *Guilt*. Upon this Foot it is, as I conceive, that *Roman Catholics* communicate not with us, because they hold our Priesthood to be *schismatical* ; nor do we communicate with them, because *their Service* is *corrupt*, and their Priesthood affected by it, with respect to the true Catholick Church.

In some Cases it is commonly pretended, that, when we go into *Congregations* where there are *immoral Prayers*, we let those Prayers alone, (If we are at Liberty to pick and chuse our Prayers, and to let what we dislike alone, and are not concerned to what Priest we join ourselves, we may go into any *Popish Assemblies* to worship, or even into a *Turkish Mosque*, which every sober Christian abominates) and do not *join* in them. And, when it is not known that the Priest intends to offer up such *sinful Prayers*, this may excuse those who are present, but do not *join* in them : But, if he knows before that the *Service* is *corrupt*, it will not excuse, tho' *Amen* be not said to them : And yet perhaps few
People

People are, or can be so attentive always, as never to drop an *Amen*, through Inadvertency, to such Prayer.

But, be this as it will, if any one goes to a Congregation, where *some* of the *Prayers* are such as he cannot join in, What doth he repair to that Assembly for? Certainly the Ends of such solemn Assemblies are frustrated by it; for the End of assembling for divine Service is, (r) *That, with one Mind, and with one Mouth, we may glorify God*; that is, that all the Congregation may have the same Thoughts and Desires, and utter the same Words, in Conjunction with the Priest who is the Mouth of the People. † * †

But the Absurdity of going to Congregations where there are *immoral Prayers*, is farther apparent from this Consideration, That every particular Congregation, duly assembled with their Priest, resembleth the whole Church of Christ, as being an homogenial † Part of it, and is therefore Sound and Catholick, as in Union, Coherence, and Conjunction with it, which originally is Holy and Catholick. And thus is Christ virtually and beneficially present with Christians so assembled. And as Christ is the *Head of the whole Church*, so is every *Priest*, for the Time officiating, the *Representative, Head or Mouth* of that Assembly where he officiates, and all the Congregation are joined to him as such. This Truth was long ago insisted on by our learned Mr. *Mede*, and so clearly and fully expressed by Mr. *Nelson*, in his excellent Book of the Feasts and Fasts of
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(r) *Rom. xv. 6.* † One Prayer, one Supplication. *Ignatius, Ep. ad Magnes. Chap. 7.* * *Justin Martyr* also calls these *Common-Prayers*, *Apol. 1.* as our Publick Service is called, because all do, or should join in them. † And Dr. *Potter*, in his *Discourse of Church-Government*, Chap. 5. Page 245. saith, *It is impossible for the Congregation to join in one Prayer, but by attending to the Priest, who is the Mouth of the Congregation.* † That is, The Part being like the Whole.

the Church, thus, * *The Actions of Men in holy Assemblies, are not like their private Actions at other Times: For all the Actions in publick are to be accounted as one Action of the whole Body; every Prayer, the Prayer of all as one: Whatsoever Worship God requires of any one alone, the same also he requires of all met together as one: From whence it is plain, That whosoever repairs to Assemblies, where he knows immoral Prayers are Part of the publick Worship, he makes those Prayers to become his own, whether he approves them or not.*

From the Nature of the Thing, then, and from the whole Tenor of the Gospel, it is manifest, that a regular Priesthood, and an *holy and uniform Worship*, is required for all Christians, (Can that be publick Worship where the Priest and one Part of the Congregation are praying one Way, and the other Part are praying another? Or, can he be a Priest to them in *Publick*, who are uttering Prayers of their own, and *privately* also? Or, can private Christians be their own Priest in publick, and offer their own Sacrifice? They must be so, unless they join with the Priest, whereas they say they do not) in which they may, and must unanimously agree: For, if they do not, the Institution of Christ is violated, and the Worship corrupted, and made ineffectual to the Purposes for which it is offered up.

The Church of *Corinth* fell into a Mischief of this Kind, when they had Divisions in their religious Assemblies, and were reprov'd by St. Paul for it, tho' they seem not to have had any *immoral* Prayers in their Worship; for he saith, (s) *Their Coming together* (in such Manner) *was not for the better, but for the worse.* In the first Chapter of this Epistle to the *Corinthians*, you may see there were Contentions among them, while

while (t) *One said he was of Paul, another of Apollos, another of Cephas, and another of CHRIST.* And this was contrary to what St. Paul earnestly besought them, (v) *by the Name of our Lord Jesus Christ, that they should speak the same Things, and be perfectly joined together in the same Mind, and in the same Judgment.* These Contentions and Divisions among the *Corinthians*, in their religious Assemblies, I conceive to have been about *some Persons* for whom Prayers were to be offered up: For, as St. Paul directs (x) *Prayers and Supplications to be made for Kings, and all that are in Authority;* so Piety and Gratitude made it a constant Practice to remember in their Prayers the Bishop of the Church for the Time being, and the Authors of their Conversion to Christianity, and other Benefactors to whom they were in any great Degree obliged. And many at *Corinth* might probably have different Authors of (y) their *Conversion*, as they had of their *Baptism*; and so I conceive they came to differ in their Prayers, while each strove to have their Friends preferred. And this Difference, small as it may seem to have been, spoiled their Devotions, and brought a severe Reproof from the Apostle upon them.

As St. Paul exhorted and besought the *Corinthians* to avoid Contentions, or Schisms, as hindring and corrupting their Devotions, which all Christians ought to be very careful of; so, in the Church at *Carthage*, in a Time of Persecution, St. *Cyprian*, the Bishop of it, wrote to his Presbyters, Deacons and People, earnestly pressing them both to Diligence and Unanimity in their Prayers. And he tells them that he had a Vision, in which it was said, *Ask, and ye shall receive;* and then the

(t) 1 Cor. i. 12,
(u) 1 Cor. i. 14,

(v) 1 Cor. i. 10.

(x) 1 Tim. ii. 1, 2.

the People (in the Vision present) were commanded to pray for *some Persons* who were recommended to their Prayers : But the People differed both in their Words and Wills, and that this was displeasing to him, who said, *Ask, and ye shall receive.* St. Cyprian tells them the Calamity of Persecution had not happened if the Brethren had been *unanimous*; and he earnestly presses them, as St. Paul does all Christians, to avoid Discord in their Devotions, because it would hinder the good Effect of them, but to labour to be, as the Christians were described to have been, (z) *of one Heart, and of one Soul* *.

By all this it appears, that *Unanimity* is necessary, very necessary to recommend our Prayers to Almighty God ; and that therefore we ought not to go to Congregations where the Prayers are such as we cannot join in throughout. (If we seem to pray with the Congregation, and do not, it is Hypocrisy with Men : And if we pray with the Congregation, and yet mean not what we utter to God, it is abominable Hypocrisy with him †. (a) *Again, I say unto you, that if two of you shall agree on Earth, as touching any Thing they shall ask, it shall be done for them of my Father which is in Heaven.* ‡ God, who makes Men to be of one Mind in an House, will admit none into his eternal heavenly Habitation, but those who are unanimous in their Prayers.)

Obj. Here some good People grow uneasy out of *Fear* that they should live like Heathens, and as
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(z) *Acts* iv. 32. * *Imo vero nec venissent hæc mala, si in unam fraternitas fuisset animata.* St. Cypr. Ep. 11. p. 24. † *Sic loquendum cum Deo, tanquam homines audiant, & sic loquendum cum hominibus, tanquam Deus audiat.* *Macrob. Saturnal. Lib. 4. Cap. 7.* (a) *Matth.* xviii. 19. ‡ Deus qui inhabitare facit unanimis in domo, non admittit in divinam & eternam domum nisi eos apud quos est unanimitas oratio. St. Cyprian. *de Orat. Donum.* Page 342. Edit. Oxon.

without God in the World, if they should not repair to some Place of publick Worship, for which they can have no Opportunity, but in such Congregations as are mentioned in the Question at the Head of this Discourse.

By what has been already said, it appears, That refusing to be of such Congregations, is not *living without God*, but *adhering more firmly to him*, and giving Proof of a greater Reverence and Regard to the Purity and Holiness of his divine Nature; and is a nobler Testimony of our godly Fear and Sincerity of Heart, when we refuse to appear where the Name of God is profaned, by an open Violation of his Laws, because (b) *Obedience is better than Sacrifice*, (* *In Time of Persecution, my beloved Brethren, when you see our Assemblies broken up, our Congregations scattered, and the Pastors not permitted to preach, be not moved; for whoever by such Means is separated from the Flock in Body, but not in Heart and Mind, ought not to be perplexed, because he can never be alone in his Flight, who hath Christ for his Companion; nor can he who keeps the Temple of God, be ever, or any where without God.*) and God has no Need of our Prayers. What publick Worship had *Elijah* by the Brook *Cherith* where the Ravens fed him? Or those excellent Persons (b) of whom the World was not worthy, who are said to have wandered in *Deserts*, in *Mountains*, in *Dens*, and in *Caves of the Earth*? These were not without God, nor cut off from the Church, tho' they could not be in the solemn

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(b) 1 Sam. xv. 22. * Nec quisquam, fratres dilectissimi, cum populum nostrum fugari metu conspexerit persecutionis, conturbetur, quod collectam fraternitatem non videat, nec tractantes episcopos audiat. Ubicumque in illis diebus unusquisque fratrum fuerit, a grege interim necessitate temporis corpore, non spiritu, separatus, non moveatur; solus non est cui Christus in fuga comes; solus non est, qui templum Dei servans ubicumque fuerit, sine Deo non est. St. Cyprian. Ep. 58. p. 122. Edit. Oxon. (b) Heb. xi. 38.

Solemn Assemblies. The like was the Case of the Martyrs in the first Ages of Christianity, who, for the Truth's Sake, were condemned to work in the Mines, and were imprisoned, and could not therefore come at any *religious Assemblies*, and yet were not, nor did they think themselves, *as without God in the World.*

We are to consider, as was hinted above, That God does not want our Prayers to inform him of our Desires, or to move him to gratify them, otherways than as he requires our *Homage* and *Service*, which we must always pay him, as above proved, or else they will not be acceptable to him; and, if they be not, to be sure they will bring down no Blessing upon us.

Under such Circumstances, therefore, when good Christians can have no Recourse to *lawful Assemblies*, where an holy Worship is offered up by a *warrantable Priesthood*, (That Priesthood only is *warrantable* which acts in the Unity of the Church; for Christ never gave Power to any to act against his Body the Church; for what Power he gave was for *Edification*: For, as St. Paul saith, (c) *We can do nothing against, but for the Truth*; therefore no Bishop can ordain *authoritatively in, or into Schism*; nor can Persons ordained bless in the Name of Christ, because they have not his Authority to act by) let them repair to their Closets, and there offer up such Prayers as are agreeable to Almighty God: And, if they can, let them do it about the *Time* of the *solemn Assemblies*, and in Heart, or Mind and Wish, make themselves Members of such Congregations, by offering up, in *Substance* at least, the *same* Prayers. Thus the Prophet Daniel, when in Captivity at *Babylon*, (d) *went up into his Chamber, and opening his Windows towards Jerusalem, the Place of God's solemn Worship, there made his Prayer*

(c) 2 Cor. xiii. 8.


(d) Dan. vi. 10.

Prayer with an Eye of Faith, looking to, and joining: Desire with that Worship, which was, or ought, there to be performed. And this (I doubt not) made him looked upon by God as a true Member of the *Jerusalem Church*; and gave him the Benefit of that Worship, tho' not present at it. Not is it to be questioned, but that Christians, from the like Practice, will have the like Benefit.

But, while People are thus kept from the solemn Assemblies, they must not be idle, but must take Care to be rather more assiduous, and to offer up some Prayers to Almighty God on behalf of his poor Church, so miserably torn and afflicted with Heresies and Schisms: That he would be pleased to pour out a Spirit of Holiness and Peace upon it; That his publick Worship may be established with Truth and Purity every where; That sincere Christians may find, in all Places, the desirable Opportunity of serving God with good Consciences:

The Sum of all this is, That there is but *one Lord, one Faith, one Baptism*; but *one Body, the Church*, under *one Head Christ Jesus*; and but *one holy Spirit* to sanctify and quicken this Body; and *one Priesthood* to minister in his Name. And the Consequence of this is, That there can be but *one true Communion*, out of which I know no Title any one hath to God's covenanted Mercy. Upon this Foot the true Members of the *Church of England*, either at Home or Abroad, join in no Communion with *Roman Catholicks*, nor with any at *Geneva*, or elsewhere, of that Sect, or any other, for the *Corruptness* of the Service in one Party, and the *Defect* of the *Priesthood* in the other; whatsoever Communions there are, which are not of the *true Church of England*, no sound Member of her can lawfully communicate in them; for so to do is an Act of Schism, which our Church solemnly prays to be delivered from.

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 If the *Church of England*, before the *Revolution*, was in the one true Communion of the Catholick Church, then those who, at the *Revolution*, abandoned her Doctrine, and her Bishops, cannot be of her Communion, and by Consequence not of the *one right Communion*.

A more particular
CONSIDERATION
 OF THE
CASE of those Pious Christians,

Who at this Time are deprived of the Benefit of Canonical Ministers, to administer the Sacraments, and discharge other Ministerial Offices among them.

HAVING already given a Resolution of the Case proposed, and warned Men of what they ought not to do, I shall now proceed to tell them what, in this Strait, they may and ought to do; and how they may discharge a good Conscience, and find Comfort to their Souls, in the Midst of such uncomfortable Circumstances and dismal Desolation in the Church of God.

For more Satisfaction in this Case, I shall *first* lay down some Propositions for clearing the Matter, and then

then proceed to particular Directions. The *first* then shall be this.

1st. That positive Laws, from whence arise positive Duties, as they are particular Favours, and for our particular and special Benefit and Advantage, so a singular Regard is to be had to them, and perhaps a more than ordinary, grateful, reverend and diligent Observation of them; yet, where such Duties cannot be performed, the Obligation of the Law, during such Time, lies suspended, and God supplies the Want of them, to his faithful Servants, in such Ways as seem best to him. For Instance, Christ instituted the Sacrament of his Body and Blood (as I may say) for our Sakes, and for our particular Support and Advantage, that thereby we might not only commemorate his Death and Passion, and therein the Work of our Redemption; but also that, by that Means, he might more firmly unite us to himself, convey to us the more plentiful Influence of his Grace and Succours, and build us up in him, and strengthen us against all our spiritual Adversaries. And therefore those great Benefits, which we stand so much Need of, being well considered, it must be acknowledged, that those who neglect this Duty, where it can be paid, do shew a Contempt of God's Favour, and a slighting of his Grace and Succours, and a manifest Neglect of their own Souls: *But yet, where it is wanting, not by our Default, God will not only not impute it to us as our Sin, but succour us by some other Means.* Thus the Jews shewed a Kind of Defiance of God, in not offering the Sacrifices required in the Law; But when they were carried captive, and could not come to the Place by the Law appointed, they are never blamed for any such Neglect; neither did they amongst them, who most longed after *Jerusalem*, and most zealously desired to

to perform their Duty to the utmost, ever look upon it as their Sin, but as their Affliction. And still more may be said in behalf of those primitive Christians, who were banished into barbarous Regions, or forced (to save their Lives) to take Sanctuary in the most secret hiding Places; and, by their Constancy and Courage, we see, that God did otherways supply them with his Grace.

Prop. 2. That where we are deprived of those Ordinances, wherein most Glory seems to be given to God, and most Benefit redound to ourselves, this is so far from excusing us in other Matters which we can do, that it rather obliges us to do all to the utmost that lies in our Power, because we cannot do all we would, and which (if it were otherways) we ought to do; but yet, at the same Time, it warns us to keep a strict and wary Guard upon ourselves, that we be not seduced or overawed to do what we ought not to do; what we can do, will more properly be spoken of hereafter in the Directions. Here we are to consider, that such are Times of Temptation and Trial; subtle Seducers are then playing their Game; cruel Persecutors will assault us with Terrors and Torments, and we are too apt to hearken to those Things which make for our Ease. Thus we see some make the Presence of the publick Service of God the Ground of their sinful Compliances; some cannot bear the Losses, and suffer the Hardships; and some distinguish themselves out of their Senses and Consciences; and thus they become *like the Seed that fell upon the stony Ground, where it was received with Joy, and grew up apace; but, when the Sun of Persecution arose, it withered away.*

Prop. 3. That this Plea, of the Want of canonical Ministers to perform the solemn Worship, though it will not warrant any unlawful Communion, yet it
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ought to be made in Truth, and not set up as a Pre-
 tence where it really is not, which to do, is to turn
 an Excuse into a Crime. Perhaps they cannot be
 had so frequently, or not so easily. What then? Is the
 Discharge of our Duty to God so mean a Matter,
 that we must take no Pains, or run no Hazard for it?
 Are the Means of Salvation of so small Moment, that
 they must always court us, and we never seek after
 them? How will the Sectaries run to and fro, giv-
 ing Notice far and near, that all their Tribes may
 come to hear a famous Holderforth of Noise, Non-
 sense and Delusion! And what Shoals of Quakers
 may you see flocking from all Quarters, as if it were
 to besiege a Country Town, when any of their Mus-
 ties are graciously pleased to come down among them
 to bewitch them with the Spirit of Giddiness! Sure-
 ly these Men's Zeal is imitable, tho' their Errors be
 deplorable, and their Fervency, in such mistaken and
 dangerous Paths, is a burning Shame and Reproach to
 all those who are so cold and lazy in the Cause of
 Truth and Righteousness. In short, all the Pains, Pe-
 rils and Sufferings in this World, are inconsiderable,
 when laid in the Balance against our eternal Salvation;
 and that is not to be had but by the Use of the Means.
 Where therefore they can be had, we ought not to
 think any Pains too great, that we may enjoy the Use
 and Benefit of them; and then may we, with Comfort,
 hope that God will supply what we want, when we
 are not negligent to make Use of all he affords us.

Prop. 4. The Circumstances of some may not permit
 them to remove, where the Want of what they com-
 plain for may be supplied; and of others, to procure
 canonical Ministers to come amongst them. It is a
 great Happiness when Things are taken by the right
 Handle; and that Sense is not put upon a Man's
 Words,

Words, which he never intended, especially in this captious quarrellsome Age. I am no Admirer of Fickleness, and unsteady Flitting to and fro, from Place to Place, nor would be thought to promote Men's unnecessary undoing themselves : There are some whose Business is so fixed, or involved, that, without great Wrong to their Families, or Injustice to others, they cannot quit their Abode, or change their Way of Living : But then there are others, whose Circumstances are such, as may well enough consist with a Removal, without any great Disadvantage ; and for such not to part with some little present Profit, for the greater Advantage of their Souls, argues, that they do not set a true and just Value upon the Ordinances of God, nor are possessed with that deep Sense of Religion which ought to be inseparable from every Christian ; and if they indulge themselves herein, they will be in Danger, by Degrees, to lose all Sense of Religion. But then, there are others, tho' not so well capable of removing, whose Abilities in the World are not so mean, but that, without any considerable Detriment to their Estates, (and who knows but that God's Blessing may plentifully return it even in that Kind) they may procure canonical Ministers to be among them, and, by this Means, not only find Comfort to themselves, but relieve and support the drooping Souls of others near them, whose low Estate in the World had left them destitute and comfortless without such seasonable Supplies : And if the Offices were performed not always in one Place, but circularly, and by Agreement, from Time to Time, in different Places, thereby the Charge would be lessened, more receive the Benefit, and the Envy declined, and Malice frustrated of those bigotted heady Adversaries, who would be apt to fall foul upon fixt Congregations. And this is still rendred
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the more practicable and easy, by the extreme necessitous Condition of divers suffering Clergymen, who, for Food and Rayment, would gladly undertake the Employment; and they have hard Hearts who can suffer those to starve, who are ready to wait all Opportunities to feed their Souls. I am not willing to mention how richly deluded Sectaries can maintain their Seducers. And is the Way of Truth so barren, that it cannot afford a bare Livelyhood to them, who seek nothing more in the Discharge of their pastoral Office? Has Charity so forsaken the true Religion, that the Flock should grudge a necessary Maintenance to the Ministers of Christ, who seek no secular Advantages, but only the Good of others Souls, and wherewithal to live, that they may pursue it? If it be thus, Religion is at the last Gasp; but, when they have considered better on it, I hope their Hearts will smite them, and they will do better Things.

If this Course was taken, it would go a great Way, but yet I fear it would not answer the Necessities of all; and therefore all the Care that can, must be taken of those whom these Supplies will not reach; and so I come in Conclusion to lay down some Directions to such, in the Observation of which, I hope, they may find Comfort to their Souls, and Favour with God. And hereif it may be fitly considered, how they are to deport and behave themselves, both towards others, and towards God.

Now, these must expect that their Lives will be critically inspected, and that they will be liable to all the Censures, not only of those who are thought to be wise and understanding, but even of the foolish and impertinent; and tho' Scandal taken, and not given, is their own Harm who will be finding Fault without Cause, yet all Occasions of it should be

cut off as near as we can ; and therefore, in the *first* Place, I shall advise them with whom I have now to do, that they take more than an ordinary Care of their Lives and Conversation ; and that they not only observe all the Rules of Justice and Honesty, but, as much as in them lies, avoid all Appearance of Evil ; and as a *Conscience, thus far void of Offence*, will administer no small Satisfaction and Comfort to a Man's own Mind, so it will be a great Means to stop the Mouths of others, and to reconcile them to a good Opinion of you, it being almost natural to infer, that a Life every Way so strict among Men, doth not proceed but from some good Sense of Duty towards God ; besides that Inoffensiveness will allay the Malice and Fury of your Adversaries, who cannot, for Shame, be so violent in their Persecutions of Men who live among them so harmlessly and innocent.

2dly. According to your Ability, be charitable to the Poor and Needy, and compassionate of Persons in Distress. This is a God-like Quality, and herein we fairly imitate the Father of Mercies, whose Goodness is over all his Works, and hath proclaimed himself particularly the Patron of the Poor and Oppressed, This enlarges the Heart of Man, that he doats not on the Things of this World, and adds a secret Pleasure and Delight in doing Good with what he possesses ; this wins the Hearts of others, and makes him Friends of the unrighteous Mammon ; this staggers his Enemies, who cannot but pay some Respect to such communicative Goodness ; this discovers his Trust in God, whilst he trusts not in heaped up Riches, and shews, that he doth not think that a Man's Life consists in the Abundance of the Things which he possesseth ; and it is some Comfort to his Mind, that he is not altogether an unprofit-

unprofitable Steward, in managing the Talent where-
with God hath intrusted him.

3^{dly}. Concern not yourself, if possible, with any
Thing that is, or is likely to be litigious; for who
sees not, that, in such a Case, you are to expect no fair
Quarter, but, instead thereof, shall meet with all the
Upbraidings, Revilings, harsh Censures, and severe
Usage, that Wit or Malice can devise? But, if Ne-
cessity should run you into such a Premunire, if possible
make a tolerable and speedy End of it, accounting the
least Loss the greatest Gain; and I durst almost avouch,
that you will here find the Lawyers Proverb verified,
That a lean Agreement is better than a fat Verdict.
And if you sit down with some Loss, you will get rid
of a great deal of Trouble, and perhaps Charge; and
God, who loves the Peaceable and Peace-Makers, will
requite you; and others will not be so foreward to mo-
lest those who they see are so far from giving Distur-
bance to others, that they are willing with their De-
triment to purchase their Quiet; but if any should be
so ill-minded, all others will generally cry Shame for
them, and force them to desist.

4^{thly}. Prepare for, and arm yourselves against all
ill Language, untoward Censures, outrageous Affronts,
false Slanders, frequent Injuries, and even Sufferings
both in Body and Estate. This is a hard Chapter,
but it is a Christian Lesson. As the World hated,
and even persecuted to Death, him who died for the
World, so he hath taught us, that it will hate his
Followers, and that in this World they must have
Tribulation. I could wish that no such ill Things
were done, but the Cause of Christ requires it, that in
Time of Trial we do not shrink, but manfully abide it:
Nor is there so much Ill in it as we weakly surmise;
for in the End it turns to the Confusion of the Persecu-
tors.

ers, and the Advantage of the Persecuted; for God, in his own good Time, will judge their Cause against evil Men; and tho' no Afflictions for the present are joyous, but grievous, yet they *work out for us a far more exceeding and eternal Weight of Glory*. Besides, all are not so fit for Sufferings; and therefore it may be looked upon as an Argument of God's Love, Esteem and Value for such Persons, whom he picks out to suffer for his Sake. Hence we read that the Apostles *went away rejoicing that they were counted worthy to suffer Shame for the Name of Christ*. Acts v. 41. Nor perhaps doth any Thing in the Issue bring more Advantage to the Cause of Christ, than the courageous Suffering of his Servants; nor is it without a present Advantage to themselves, for, like the Refiner's Fire, it purifies and cleanses them from what is amiss, and gives the Soul a strong Satisfaction in that they have given the utmost Testimony of their Sincerity towards God; and therefore, in a righteous Cause, not to bear them with a Christian Spirit, were to betray ourselves.

5^{thly}. Amidst all the Evils which others offer you, watch all Opportunities to do them Good. Herein you will manifest your Hearts to be free from Rancour and Malice, and you may comfort yourselves, that ye are pleasing in God's Sight, because you obey his Voice, who hath commanded you *not to be overcome of Evil, but to overcome Evil with Good*. Besides, the *heaping up such Coals on the Heads of your Enemies*, will be a Means to melt them into a better Temper; but if not, the Fruit of your Doings shall return into your own Bosom.

6^{thly}. In such difficult Times it is convenient to be rather reserved; than free and open, in Discourse, especially as to Matters of Religion or publick Affairs; and yet, as Occasion requires, it is but just and necessary that you

you declare yourselves, and modestly give your Reasons of your absenting from the present parochial Congregations; for, not to own your Way of Religion, where there is just Cause for it, is in Effect to deny it; and in such a Case dreadful is the Threatning of our Saviour, *He that denieth me before Men, him will I deny before my Father which is in Heaven.* And indeed, Religion being the main Concern of a Man's Life, and that whereon his Hope of Eternity depends, it argues, that he is but ill grounded in it, or not thoroughly affected with it, who is afraid or ashamed to own it where it is requisite so to do: Besides, it will clear you, that you do not abstain out of any Contempt or Neglect of the publick Worship, but that ye are dissatisfied with what at present is offered, and that otherwise you as much value and desire publick Communion as any whatever, where it may be had with the Satisfaction of a good Conscience: But yet, in such Cases, it may be prudent not to engage in any hot or long Disputes, especially with such who are more likely to seek Advantage against you, and ensnare you in your Discourse, than to be satisfied with your Reasons; of which Sort are too great a Number of Men.

I am not willing to clog Men with a Multitude of Prescriptions, where possibly a few, well practised by their general Influence on Men's Actions, may serve the Turn: I shall therefore now leave their Behaviour towards others, and come to that which most nearly concerns them, how they may so discharge their Duty and Conscience toward God, as to find Comfort when they are deprived of those Ordinances which are most beneficial to the Soul, and when they cannot perform those Duties which are at other Times necessary.

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¶. Then,

1st. Then, keep a strict Watch over your own Souls; and often try and examine whether all be right, sound and sincere within. The Flesh hangs as a Clog upon the Soul; we too often want a Spur to spiritual Duties, and are too prone to give ourselves over to Idleness, and Satan is very busy with his Temptations, and ready to find us any Diversifements from our Christian Business. The Want of publick Ordinances is too often followed with a Neglect of private Duties, and, by Occasion of an Inconvenience, we are apt to run into a Fault. Look well therefore to it, that a Coldness or Carelessness do not creep upon you, as to your private Duties, through the Want of the Advantage of publick Ordinances; but remember, that, being deprived of the one, you ought to be more zealous of, and constant in the other; and that all that lies in you, to make up the Defect, is to do no less than all that you can, that so, as to the rest, there being a willing Mind, *it may be accepted according to what a Man hath, and not according to what he hath not.*

2d. Frequently read and meditate on the holy Scriptures, for tho', (even in Times when Fears of Popery are made the great Outcry and Pretence) by a strange unheard of Metamorphosis, we are accounted as Papists to all Intents of legal Penalties, whilst real Papists are used even with Tenderness; yet (Thanks be to God) we have our Bibles in Possession, and Freedom to use them; and with that *Sword of the Spirit*, rightly used, we may both defend our own Souls, and beat off the Adversary. But, in reading the Scriptures, Care and Caution ought to be used: They have not amiss been compared to a River of various Depths, wherein a Child may in some Places safely wade, and in other an Elephant with Danger swim. If the Scriptures be read with a Spirit of Vanity or Curiosity to find out Quirks,

Quirks, to hatch strange Notions, to discover uncouth and idle Mysteries, or any such like End or Purpose, we shall turn that *Sword of the Spirit* against ourselves, and be in Danger to do what St. *Peter* said, some even in the Apostles Time had done, wrest those Words of Life to our own Destruction. The Scriptures therefore ought to be read soberly, modestly, with Prayer for God's Assistance and Blessing ; with Attention and deep Regard to his wonderful Dispensation, in working and revealing the Way of Man's Salvation, and with Diligence to learn thence our Duty, and the Way and Means to attain such unspeakable Happiness. To such Ends those of Years and Understanding ought to read the Scriptures : But, because *to train up a Child in the Way he should go*, is the Means *that he may not depart from it when he is old*, I shall advise Masters of Families, at seasonable Times, to cause their Children and Servants to read them in their Hearing, and in Presence of their Family ; and perhaps it were not the worse Course to take up the Bible before them, and orderly to read it through ; for I am apt to think, that here that Rule may take Place, *Lectio varia delectat, constans juvat* ; for hereby not only the plain Things of Scripture, which are of general Use, will fix upon, and take an early Possession of their Minds and Memories, scarce to be blotted out, but they will insensibly become acquainted with the whole History of the Bible, wherein they will see God's wonderful Works, and how from Time to Time he hath punished the Wicked, and protected his Church and People; and how they rarely fell into any Calamity, but by forsaking their God ; and how often he restored them when they returned to him ; and how God, tho' he sometimes tries his Servants, yet he always supported them, and in the End delivered them in such a Way as made most for his Glory and their

their Good. Now these and such like Things will quicken them to the Performance of their Duty at the same Time that they learn it, and ever after.

3d. Our own Wants and Necessities proclaim Prayer a Duty at all Times incumbent upon all; but, in this Case, it seems to be more than ordinarily necessary, and ought to be more than commonly used; and it may here be considered either as more or less private; either as personal and solitary, or in Conjunction with others. As to Prayer private or personal, whether continued, as in his Closet, or *raptim*, by sudden Emotions, whether sitting or walking, at home or abroad, herein his private Meditations, his present Distresses, Variety of Objects, and the fresh daily Occurrences and different Face of Affairs in the World, will furnish him with Matter, as his serious and deeply sensible Mind will with Devotion, if he duly attend to this one Thing, that he do not neglect it, but frequently exercise himself therein. As to Prayer less private, or in Conjunction with others, still farther Care is to be had; for in this Case, every Head of a Family is to consider, that his Duty being abridged in some other Matters, it is upon that very Account enlarged in this; and he ought to look upon his Family as his Parish, and he to be as their Priest in all Things within his Sphere. And, in this Case, as I cannot much approve of Men's sudden Conceptions, wherein, besides that the Minds of others cannot follow him with such full and ready *Consent*, as ought to be in Prayer, so many Times such Indecencies (to say no worse) slip from Men in those extemporary Effusions, as rather set on Work the petulant Spleen, than kindly move the Devotion of those who should join with them: But where Persons are not so well able to form their own Prayers fit to be used

in Conjunction with others, they want not Helps from Books of Devotion, where they may find divers Prayers purposely composed for the Use of Families, and such, at least once or twice every Day, should not be neglected; and this will keep up a Reverence of the most high God, and a religious Temper of Mind in all their Actions: But there is one Thing that I would particularly recommend in this Case, and that is, that the entire publick Prayers or Service of the Church be used in the Family, at least every Lord's Day; I mean, that of the daily Sacrifice, and not such Parts which are peculiar to the Office of the Minister. I do not at present call to Mind any Thing in them which may not be easily altered and fitted to a Family-Service, if they need any Alteration at all; and there are scarce any Wants of a Christian, which are not particularly specified therein, especially in the Litany: But the great Reasons which move me to this Advice at this Time, and in this Case, are, *first*, That hereby a Representation of the publick Worship will be kept up, and consequently both the Honour of it, and Desires after it, in our Minds. *Secondly*, I think I may say, that in so doing there will be a lower Degree of publick Worship, for then they speak the Mind and Language of the Church; and as herein, to their Power, they declare their Concurrence with the Church of God, so in Mind and Consent they have all the Faithful, and all Congregations of them every where, joining with them, which is both a strengthening of Prayer by a joint Consent, and upholding a Communion what in us lies. *Thirdly*, It will prevent the Strangeness of, or Prejudice against the publick Worship, which may be apt to arise, especially among the younger Sort, when it shall please God to restore the untainted Use of

of it, and they are brought to that, which they (without this Course) would have understood little or nothing of before. *Fourthly*, It will prepare them, that, when God shall in Mercy restore the right Use of it, they will know both how more decently to behave themselves at it, and to do their Parts in it, being ready in their Responses and dutiful Gestures, and skilful to follow it in all its Parts ; and, instead of looking on it as a strange Thing, they will receive it with Joy and Gladness, and, with hearty and chearful Thankfulness, praise God for restoring that which they have so much longed and prayed for. But there are two Things in the ordinary or daily Service, which it is not for every Man to meddle with, and one of them seems to be altogether forbidden to private Persons. The *first* is the Absolution, which Christ by special Favour, for their greater Authority, and other spiritual Comfort and Good, hath committed to his Ministers, as his proper Delegates, and therefore not to be pronounced by less than a Priest. Whether the Act be *authoritative*, or only *declarative*, I will not dispute ; yet to declare, with Application to particular Persons, so as it may be relied on, not only as his Opinion, but as a Thing done, (the Party putting no Bar) requires certainly more than common Authority: But, for my own Part, I rather incline to think it authoritative, but ministerially ; and that he who hath said, *Whose Sins ye remit, they are remitted, and whose Sins ye retain, they are retained*, hath obliged himself to concur here with their Act, as he hath promised to ratify it in Heaven, so that a truly penitent Soul may safely take Comfort therein : But tho' you may not pronounce the Absolution, yet I think you may safely, in this, or some such like Sort, turn it into a Christian Prayer.

Almighty

Almighty God, the Father of our Lord Jesus Christ, who desirest not the Death of a Sinner, but rather that he would turn from his Wickedness and live, be graciously merciful unto us, who are destitute of thy Ministers, to whom thou hast given Power to pronounce Absolution and Remission of Sins in thy Name, and, what we want in them, supply more powerfully by thyself, sending thy Grace and Comforts into our Souls, and pardoning our Sins, who truly repent, and unfeignedly believe thy holy Gospel; and grant us, we beseech thee, true Repentance, and thy holy Spirit, that those Things may please thee which we do at this present, and that the rest of our Life hereafter may be pure and holy, so that at the last we may come to thy eternal Joy, through Jesus Christ our Lord. Amen.

The second Thing which I here except from the Laity, is the Benediction in the Conclusion, for it is the Priest's Part to bless the People; and yet a good and pious Master of a House is not without some Share and Interest in blessing his Family, especially his Children; but I think not in this Manner, and as of Authority, in the daily Service; for here we keep up a Resemblance of the publick Worship in private Duty, and must not go beyond our Line; and Persons are very apt to encroach, and take upon them what belongs not to them, and, having once broken the Ice, to proceed from one Thing to another, which, instead of a Benefit, turns to their Destruction; and therefore the safest Way here, is to turn it into a conclusive Prayer, in this, or some such Form.

Hear, O most merciful Father, these the Prayers of thy afflicted Servants, who are deprived of thy Ministers who may bless us in thy Name; relieve us in this comfortless

comfortless Condition, and bless us immediately by thyself, causing the Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, to be with us all evermore. Amen.

If this Course I have set down were well pursued, and constantly observed in such Families, I am apt to think that it would be a great Means to keep Religion and Devotion warm, to procure a Blessing from Heaven, and prevent Temptations to go astray, and thereby more fix them in the right Way,

4th. Be diligent in catechising, especially those of the younger Sort, and let them give Account in Presence of the whole Family, that all others may hear and give Glory to God; and that they themselves may not do it meerly as a Task, but be made sensible that it is a preparatory Instruction to enable them to perform the Part of Christians, and that they may learn not to be ashamed. And herein I should recommend the Church Catechism before others; and that not only for the Authority that enjoins it, to whom we shew Obedience in the Use of it, but also for its Perspicuity, Brevity and Fulness, such as descends to the Capacity of the meanest, and may serve for the Use of the wisest.

5th. Think it not sufficient that you live orderly and Christianly yourself, unless you take Care of all that are under your Power, that they do nothing unbecoming Christians; if any Thing be amiss, be not like old *Eli*, in giving your Admonitions too late, or to no Purpose, but put an effectual Stop to the Beginnings of any Mischief, and kill Vice, if possible, in the Seed; teach them to do their Duty to Man in Obedience to God, to whom they must give an Account; and warn them, both by your Precepts and Example,

Example, to be not only just, but civil, obliging and kind to others ; and this will be a Means not only to make them truly good, but to cause you to live beloved, respected, and honoured amongst your Neighbours.

6th. Consider that this Calamity befallen the Church is for our Sins ; and tho', in such a general Heat and Defection, possibly your Words, Reasonings, or Admonitions may have so little Influence upon others, that they may rather endanger yourselves, yet you may and ought to pray for them, that God would open their Eyes, and bring them again to the Way of Truth and Righteousness : But, however, it concerns you chiefly to examine your own Souls, and see whether your own Sins have not had a Share in pulling down this Judgment upon us, and to repent and amend. And if each one would seriously set himself so to do, this dismal Desolation would yet soon find a Remedy.

7th. Consider well, and often, how great Comforts and Benefits you are deprived of thro' Want of publick Ordinances, and how great Dangers and Temptations you are hereby subjected to. Man is a Creature naturally inclined to a Sense of Religion, and, when he has not what he should have, he is very apt, to his own Hurt, to take up what he sees others do, and is ready at Hand ; and therefore *David* plainly tells *Saul*, *That the banishing him from the Inheritance of the Lord, was in effect to bid him go and serve other Gods*, 1 Sam. xxvi. 19. In this Case therefore you ought more than ordinarily to beware of sinful Compliances, because the Temptations are now more frequent, insulting and strong ; and as upon this, as well as other Accounts, you ought to bewail the Want of publick Worship, so your Desires and Breathings after it ought to be more frequent.

frequent. *Daniel*, being a Captive in *Babylon*, set his Windows open towards *Jerusalem* when he prayed, Chap. vi. 10. And indeed so the *Jews* were directed to do under such Distress, *1 Kings* viii. 48. that their expressing their eager Desires after God's publick Worship might be a Means to procure the Restoration of it. And of all the Complaints that *David* made under *Saul's* Persecution, none are so pathetical, heavy and frequent, as that he was driven from the Sanctuary and publick Worship of God. Your Harps now must be hung upon the Willows, and you ought daily and heartily to bemoan yourselves and God's Church, under such afflicting comfortless Circumstances; and therefore let not any Prayer be made unto God, but let one Petition of it constantly be, *That he would take Pity upon his Church and People, heal our Breaches, send Peace upon Israel, give you again your Teachers now driven into Corners, bring others to Repentance, and restore his publick Worship in the Way acceptable to him.* And now, having made mention of Prayer, I think it may not be improper to add a Prayer or two, which, as you see Cause, you may use upon this sad Occasion.

A Prayer to be used by such as are destitute of publick Worship wherein they can communicate.

O Father of Mercies, and God of all Comfort, our only Help in Time of Need! When? Oh! when shall we feed at thy Table, and serve thee again, in the Beauty of Holiness? They have defiled thy Sanctuary and offered strange Fire upon thine Altar! The Wicked possess the Gates of the Righteous, and we are shut out from thy Tabernacle! We confess, O Lord, that we are

are justly deprived of those Blessings and Benefits, which we heretofore either too lightly esteemed, or too grossly abused : But suffer not, we beseech thee, *thy Truth to fail, nor the Enemies of it finally to prevail amongst us ; comfort us again for the Time wherein thou hast plagued us, and the Years wherein we have suffered Adversity ;* and, whilst we labour and mourn under the Want of thy publick Worship, be thou unto us the Supply of all our Necessities ; keep us, that we neither do, nor communicate in any evil Thing ; shed abroad thy Grace more plentifully in our Hearts ; comfort and strengthen us with thy holy Spirit, and support us with thy Right-Hand, till thou in Mercy again restore to us the Desire of our Souls, for Jesus Christ his Sake. *Amen.*

A Prayer for the suffering Clergy.

O God who has told us, *That the Priest's Lips shall preserve Knowledge, and the People shall seek the Law at his Mouth,* How helpless and hopeless is their Condition, whose Teachers turn Seducers, and Leaders misguide them ? *How should we prepare for the Battle, when the Trumpet gives an uncertain Sound ? Whither will not the Sheep wander, when the Shepherd goes astray ?* How desperate is the Case, *when the Prophets prophesy falsely, and the Priests bear Rule by their Means, and thy People love to have it so ?* Yet it is some Comfort, when the Inundation of Iniquity hath not swept away all, but thou hast a few Names left, and some, of every Order of those who serve at thine Altar, tho' hunted as Partridges in the Mountains, have not forsaken thy Truth. Strengthen thou, O Lord, their Hands, comfort their Hearts, relieve their Necessities, hear their Prayers, prosper their Endeavours, and hide them
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under the Shadow of thy Wings, until these Troubles be overpast ; and, when by these Trials thou hast purified them as Gold in the Fire, put an End to these Calamities, and restore them to the free Discharge of their Functions, that they may build up thy Church, and others may see and fear, and return from whence they are fallen, and all with one Consent may glorify thy Name, thro' Jesus Christ our Lord and only Saviour. Amen.

A Prayer for the Restoration of the Church, &c.

O God, to whom Judgment belongeth, How terrible are thy Doings, when Judgment beginneth at the House of God ! There was a Time when the Lamp of the Lord shined bright in his Temple, and we were richly stored with divine Blessings above all other Nations : But those Things which ought to have endeared us unto thee, and made us to love and honour thee more than others, we have abused to Ease and Wantonness ; so that thy Cross is become a Burden, and thy Yoke uneasy. Thy Vineyard is laid waste ; Schism and Hypocrisy, Irreligion and Profaneness, are flowed in upon us as a Deluge ; he that departeth from Iniquity maketh himself a Prey ; those few who love and honour thy Name and Truth, are counted as an Off-scouring amongst Men ; thy Church is driven into the Wilderness, and the Dragon followeth after her with Rage and Malice to devour her : But arise, O Lord, and shew thyself ; hear thy People that prayeth. Let not such Betrayers of thy Truth prevail, who love Unrighteousness more than Goodness, and to talk of Lies more than Righteousness,

ness, who let their Mouths speak Wickedness, and with their Tongues set forth Deceit, who love to speak all Words that may do Hurt; prevent the Designs of ungodly and wicked Men; appear out of *Zion* in perfect Beauty, and shew us thy Salvation; restore and settle thy Church, and all Things amongst us, upon the Foundations of Truth and Righteousness; give us our Judges as at the first, and our Counsellors as in the Beginning; grant us a free Access unto thy Holy Places, and let thy faithful Priests declare thy Will; so we that are thy People, and Sheep of thy Pasture, shall ever give thee Thanks, and praise thy Name from Generation to Generation, through Jesus Christ our Lord.
Amen.

*A Prayer for Constancy and Trust in God,
in Times of Temptation and Danger.*

O Almighty Lord, who never failest to help them that trust in thee, give me thy Grace, (I beseech thee) that, in all my Difficulties and Distresses, my Trials and Dangers, I may fly unto thee for Refuge and Help, and constantly depend on thee for Protection and Succour. Thou, Lord, hast promised to keep him in perfect Peace, whose Mind is stayed on thee. O let me always rest on this firm Pillar, and never exchange it for the feeble Props, the broken Reeds of worldly Succours. Let not my Heart be overcharged with the Cares of this Life, What I shall eat or drink, or wherewith I shall be clothed: But, having fought thy Kingdom, and its Righteousness, above all Things, and done my own Duty with the strictest Care, may I cheerfully commit myself, and all that is mine, to thy holy Providence, casting all my Anxieties

ties upon thee, and being careful for nothing but to be of the happy Number of those whom thou carest for, even such as keep thy Testimonies, and think upon thy Commandments to do them. Thou, Lord, seest thy poor Creature set in the Midst of so many and great Dangers, that, by reason of the Frailty of my Nature, I cannot always stand upright. O grant me such Strength and Protection from thy holy Heaven, as may support me in all Dangers, and carry me safe through all Temptations, that I may never forsake the direct Paths of Truth and Virtue, of Conscience and Duty, either for the Hope of Pleasure or the Fear of Danger; but may always maintain a straight, steady Course of Holiness and Integrity, and keep a Conscience void of Offence towards thee and towards all Men. O blessed Saviour, who hast made the Cross the Badge of thy Disciples, enable me cheerfully to embrace it, when thy wise and righteous Providence puts it in my Way. *I am fallen into Days wherein Truth faileth; and he that departeth from Evil maketh himself a Prey.* O make me so readily to expose all my outward Comforts and Concernments, when my Obedience to thee requireth it, that I may never forfeit the Peace of my own Mind; and that what falls as a Prey to Men, may be accepted as a Sacrifice to thee, my God. Let me not suffer as an evil Doer; but, when it is my Lot to suffer as a Christian, let me not be ashamed, but rather rejoice that I am counted worthy to suffer for thy Name. Thou, Lord, who for my Sake didst endure the Cross, despising the Shame, let the Example of that Love and Patience prevail against all the Tremblings of my corrupt Heart, so as no Terrors may be able to shake my Constancy; but that, how long soever thou art pleased to suffer the Rod of the Ungodly to ly upon me, I may never put
my

my Hand unto Wickedness. Thou, Lord, knowest whereof I am made : Remember that I am but Flesh, and that Flesh is apt to shrink at the Approach of any Thing grievous. Proportion therefore thy Strength to my Weakness; *' Save me, Lord, or I perish. It is thy Spirit, thy Spirit alone, can uphold me ' O establish me with thy free Spirit, that I be not weary nor faint in my Mind.* And by how much the greater thou seest my Weakness, so much the more do thou shew forth the Power of thy Grace in me, and in all Temptations make me stedfastly look to *Jesús the Author and Finisher of my Faith; that I may run the Race set before me with Patience, and (if that be thy blessed Will) resist even unto Blood, striving against Sin.* Dear Jesu hear me : And though Satan desire to sift me as Wheat, yet do thou (my blessed Mediator) *pray for me that my Faith fail not; ' but that, though it be tried ' with Fire, it may found to thy Praise, and Glory, ' and Honour, at thy Appearing.'* And grant, I beseech thee, gracious Lord, that I may not only preserve Constancy towards thee, but likewise Meekness and Charity towards Men, even them whom thou permittest to be the Instruments of my Sufferings. Let me not fail to imitate that admirable Temper of thine, in loving and praying for my greatest Persecutors. And do thou, O merciful Lord, overcome all their Evil with thy infinite Goodness. Turn their Hearts, draw them powerfully to thee, and at last receive both me and my Enemies into those blissful Mansions of Peace, Rest and Love, where thou reignest with the Father, and the Holy Ghost, one God, blessed for evermore. *Amen.*

These

These now have I given as a Specimen which any may use as they see Occasion ; and if any desire more or larger, they may be fitted out of Books of Devotion written in the former Troubles as well as these ; particularly I remember there are two or three among the Devotions at the latter End of *the whole Duty of Man*, which, if compared with these Times, look as like Prophecies as Prayers, they so well suit the Occasion. I have now cast in my Mite, from which, if any reap a Benefit or Comfort, I have my End : But if it be found less useful or profitable, I hope my Good-Will may procure my Pardon. So, with my hearty and daily Prayers for all afflicted Souls, begging likewise theirs for me, who am one of the meanest of God's Ministers, I take my Leave, recommending them to God, and the Help of his Grace, to whom be all Glory, Praise, Power and Dominion, now and for ever. *Amen.*

Bishop Taylor's Advice to those who have only an Opportunity of communicating spiritually.

SUCH Persons as these, *says he*, if they prepare themselves with all the essential and ornamental Measures of Address, and actually desire that they could actually communicate, they may place themselves on their Knees, and, building an Altar in their Heart, may celebrate the Death of Christ, and in holy Desires join with all Congregations in the Christian World, who at that Day celebrate the Holy Communion, and may serve their Devotion by Prayers and Actions Eucharistical, changing only such circumstantial Words as relate to actual Participation : And then

then they may remember, and make Use of the comfortable Doctrine of St. *Austin*: *It is one Thing, saith that learned Saint, to be born of the Spirit, and another Thing to be fed of the Spirit; as it is one Thing to be born of the Flesh, which is when we are born of our Mother; and another Thing to be fed of the Flesh, which is done when she suckles her Infant, by that Nourishment which is changed into Food, that he might eat and drink with Pleasure, by which he was born to Life; when this is done without the actual and sacramental Participation, it is called, Spiritual Manducation: Concerning which I only add the pious Advice of a religious Person, Let every faithful Soul be ready and desirous often to receive the Holy Eucharist to the Glory of God; but, if he cannot so often communicate sacramentally as he desires, let him not be afflicted, but remain in perfect Resignation to the Will of God, and dispose himself to a spiritual Communion; for no Man, and no Thing, can hinder a well disposed Soul, but that, by holy Desires, she may, if she please, communicate every Day.*

To this nothing is necessary to be added, but that this Way is never to be used, but upon just Necessity, and when it cannot be actual; not upon Peevishness and spiritual Pride; not in the Spirit of Schism and fond Opinions; not in Despite of our Brethren, and Contempt or Condemnation of the holy Congregations of the Lord, but with a living Faith, and an actual Charity, and great Humility, and with the Spirit of Devotion; and that so much the more intensely and fervently, by how much he is really troubled for the Want of actual Participation in the Communion of Saints; and then that is true which St. *Austin* said, *Crede, & manducaſti; Believe, and thou hast eaten.*

*An Act of spiritual Communion to be used
when a Person is destitute of external
Communion. By Mr. Johnson.*

MY Soul hath a Desire and Longing to enter into the Courts of the Lord : When shall I come to appear before the Presence of God, in the Assembly of his People ? In the mean Time, I know full well, O Heavenly Father, that thy Eyes are in every Place, in all the dark Corners of the Earth, and that thou art every where near to all that call upon thee faithfully.

I rely upon the Sacrifice offered by Christ Jesus for the Pardon of my Sins, for the Assistance of thy Grace in doing of my Duty for the future, and for the Assurance of a happy Resurrection to eternal Life. I acknowledge it to be the bounden Duty of all Christians to communicate with Christ, and with each other, in the holy Ordinance, where he has declared his Body to be given to God for us, and his Blood to be shed for the Remission of our Sins ; and hast commanded us to eat the one, and drink the other. Lord, thou knowest the Desire of my Heart to be to this Bread and Cup ; and that when ever thou, in thy good Providence, shalt remove the Obstacle, under which I at present ly, my Heart is ready to join with any true Christian Priest and People, in offering this Sacrifice, and partaking of this spiritual Feast. In the mean Time, I lament the Want of Opportunity, and promise, that, if thou wilt deliver me from my present Destitution, I will give Thanks unto thy Name, *I will pay my Vows in the Midst of thy People, and* will

will with them celebrate the Communion of the Body and Blood of my Redeemer.

Accept, O Lord, of my Will and Desire, while I cannot actually communicate; let thy gracious Presence be with me, while I do now in Mind and Spirit approach thine Altar, and offer my Mite, and join in the Devotions of thy Church, and magnify thy Love and Mercy in all thy Works, and especially in the Redemption of the World thro' Jesus Christ; and confess my Unworthiness of the least of thy Mercies, and especially of that which is the greatest. I lament and abhor my Sins, and renounce them for the Time to come. I sincerely love thee, and thy Son, and his Gospel, above all Things: I love my Neighbours after the same Manner that I love myself: I desire their present Welfare, and their eternal Happiness. I sincerely forgive mine Enemies; and desire and purpose in all Things to fulfil thy Will. O Lord, reject not my Prayer, *nor turn thy Mercy from me*; while, tho' absent from all true Christian Congregations in Body, but present with them all in Spirit and Desire, I join with them in pleading the Merits of the all-sufficient Sacrifice of the Body and Blood of thy Son, for the Pardon of my own Sins, and of all sincere Penitents, for the obtaining of all necessary Graces, and of an happy Resurrection to eternal Life. I sincerely labour for, and have a true Hunger and Thirst after the Bread and Cup that endureth to everlasting Life. Oh! whilst I am denied the Sacrament itself, be thou pleased to grant me the Power and Effect of it by the Operation of the Holy Ghost, and dismiss me not without a Blessing, thro' the High Priest of our Oblation Jesus Christ, thine only Son, my Lord and Saviour. *Amen.*

A LET-

A LETTER to a Friend upon the foregoing Subject.

S I R,

I Persuade myself that you are not ignorant that there is an unhappy Schism made in our Church, by the Deprivation of the *Metropolitan*, and other Bishops, with Multitudes of the Clergy, soon after the *Revolution*. Schism (you know) is a Guilt of the most dangerous Nature, for it cuts us off from the *Catholick Church*, and bars us all the Rights and Privileges of Christians. The Church has declared, that Schismatics can make no regular Claim to the Benefits of the *New Covenant*, that they are in no better State than Heathens, and justly forfeit the Protection of the good Angels, who minister only to the *Heirs of Salvation*.

Schism, then, being a Sin so dangerous in its Consequences, it behoves every serious Christian, who has any Regard to his spiritual Welfare here, and his Salvation hereafter, to inquire whether he is not involved in this Guilt; and especially it highly concerns every *Clergyman* to inquire into the unhappy Occasion of it, and then to defend his Communion from the Imputation of it.

The *non-complying* Clergy lay the Charge very home upon those of your Communion, and I believe may defend their own Practice, not only with plausible, but invincible Arguments, the Word of God: The Principles and Practices of the primitive and purest Ages

Ages of Christianity, and the Reason of the Thing itself, declare on their Side.

I presume you will readily grant, that the extruded Bishops and Clergy in *England*, and the whole College of Bishops, with their Clergy, in *Scotland*, were, at the *Revolution*, sufficiently empowered to exercise their respective Functions. It is evident that they never had any canonical and ecclesiastical Censure past upon them, and that they were not deposed by any regular Synod of Bishops; but their Deprivation was made by a *State Act*, and meer *secular Authority*: For tho' there were some Bishops in the House of Lords when the Act past, yet we must consider that they voted there, not as Bishops, but Lords of Parliament; and that their Votes (supposing them lawful) were foreign to their Character of Bishops; and, since they sit only as *Peers* of the Realm, and not as Bishops of the *Catholick Church*, consequently all Acts they pass there are only of a secular Nature. The Case therefore being thus, that the Bishops and Clergy aforesaid were deprived by a meer *secular Authority*, let us inquire whether such a Deprivation is legal and regular, and validly obliged them to desist from their Office, and quit the Care of those Souls (e) *over which the Holy Ghost had made them Overseers*? For if the Power that deprived them was incompetent, and had no rightful Authority to do it; I cannot see but the extruded Bishops and Clergy were still obliged to exercise their Functions, and the People were still under an Obligation to be subject to them: And, if so, then those that intruded into their Sees were base Usurpers of others Rights; they were but *Pseudo-episcopi*, or *Anti-Bishops*,

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and

(e) *Acts* xx. 28.

and could make no regular Claim and Title to our Obedience.

I suppose you will grant, that if Dr. Tillotson had by Force possessed himself of the See of *Canterbury*, and turned out the *Metropolitan*, before the Commencement of the *depriving Act*, that such a Practice had been an unwarrantable Usurpation, and necessarily involved him and his Adherents in the Guilt of a dangerous and damnable Schism. If therefore I can prove that the *depriving Act* was in its own Nature unjust, invalid, and noways obliging, then it appears that the Case is the same as if there had been no such Act past; for an invalid Act leaves the Conscience just as it found it, and lays no Manner of Obligation upon any Person.

I presume you will not deny, that, if the Church can be proved to be a Society, or Corporation, distinct and independent on the State, and that ecclesiastical Polity belongs only to Ecclesiasticks, that then a State-Deprivation is in itself altogether null and invalid, and noways obliging on any Persons.

We will not dispute now, whether the *Parliament* which made this Act was *legally constituted*, for you know it is not safe nor prudent to dispute that Matter here; therefore we will talk *secundum Act. Gulielmi*, &c. and agree for the present to write in the same Stile as my Lord of *London's* late Letter to his Clergy.

We will grant, for Argument's Sake, (I would not have you mistake me) that K. W. of *pious Memory*, &c. was our *rightful* and *lawful* Sovereign according to the municipal Laws of the Land, and the Principles of the Church of *England*; and that the *depriving Parliament*, which he convened, was a legal and fairly constituted *Senate*; for that it was a *wise, honest, and religious* One, who dares deny? But yet, *humanum est errare*, these
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Coloss.

good Men might mistake, and by Accident concern themselves in such Things as were wholly foreign to the Business of any Parliament ; that they did so in some Cases, and particularly in this before us, I shall undertake to prove,

First, From the Nature, Constitution and Polity of the Catholick Church.

Secondly, From the Reason of the Thing. And,

Thirdly, From the Practice of the Apostles and primitive Christians.

That the Parliament (supposing no Objection could be brought against the Legality of its Constitution) had no rightful Power or Authority to deprive the Bishops, &c. I shall undertake to prove, from the Nature, Constitution and Polity of the Church. And that we may the more easily understand this, let us inquire under what Names the Church is represented and described in the holy Writings; it is called the (f) *Kingdom of God*, and (g) *Dominion of Christ*, (h) *The City of God*, (i) *The House and Household of God*, (k) *The Temple of God*, (l) *The Commonwealth of Israel*, and the (m) *Body of Christ*, to signify that it is a spiritual Society or Corporation, of which Christ is the Head, and all particular Churches are Members. I know Mr. A. B. doth allow that the Government of this spiritual Kingdom is committed to Bishops, who are the Vicars and

Vice-

(f) *Matth.* iv. 23. x. 7. xvi. 28. xxi. 43. *Mark* i. 14. *Luke* i. 32, 33. viii. 1. xxi. 31. *Acts* i. 3. viii. 12. xx. 25. xxviii. 31. *Coloss.* i. 13. (g) *Dan.* ii. 44. vii. 14, 27. *Heb.* i. 8. ii. 8. *1 Tim.* vi. 15. *Rev.* xvii. 14. xix. 16. *Acts* ii. 34, 36. *Rom.* xiv. 9. *Phil.* ii. 9, 10, 11. (h) *Heb.* xii. 22. xiii. 14. *Gal.* iv. 25, 26. (i) *Heb.* iii. 1, 2, 3, 4, 5, 6. *Eph.* ii. 19. *1 Tim.* iii. 15. *1 Pet.* ii. 5. (k) *1 Cor.* iii. 16. vi. 19. *2 Cor.* vi. 16. *Eph.* ii. 21, 22. (l) *Eph.* ii. 12. (m) *Eph.* i. 22, 23. iv. 4, 12, 15. *Rom.* xii. 5. *1 Cor.* xii. 27. *Coloss.* i. 18, 24.

Vicegerents of their Lord, in his Regal as well as Sacerdotal Office. I am sensible Mr. *A. B.* is no Enemy to the Constitution of the Church of England, as governed by Diocesan Bishops; and therefore need not spend Time in proving what I know he will so readily grant: What therefore I shall do is, to shew that these spiritual Princes and Governors derive their Authority from Christ alone, and not from the People, or by Virtue of any Commission from the Prince, and that they are altogether independent, in Matters purely spiritual, on the State.

This, Sir, doth appear plain from that Passage of our Saviour, (*n*) *As my Father hath sent me, even so I send you; whosoever's Sins ye remit, they are remitted, &c.* And for this Reason the Apostles and Bishops are called (*o*) *Ambassadors* and (*p*) *Ministers of Christ*; and the People are commanded to (*q*) *obey and submit themselves* to those who have this spiritual Authority. And that this Power was not to cease upon the Death of the Apostles, is very plain from that Promise of our Saviour, (*r*) *And lo I am with you alway, even unto the End of the World.*

This Commission, Sir, was the most solemn, full, and important Commission that was ever given to Men, if we consider, (*s*) *That it was given to the Apostles just as our Saviour ascended into Heaven*; (*t*) *That it was given in the Name of God the Father, as well as in his own Name.* And the Matter of it shews the vast Importance of it; for by virtue of this Commission they were authorised to (*v*) *preach to all Nations, and against all Religions, to baptize and proselyte the Subjects*

(*n*) John xx. 21, 23. (*o*) 2 Cor. v. 20. (*p*) 1 Cor. iv. 1.
 (*q*) Heb. xiii. 17. (*r*) Matth. xxviii. 20. (*s*)
 Mark xvi. 15, 16, 17, 18, 19. (*t*) Matth. xxviii. 18, 19.
 John xx. 21, 22. (*v*) Luke xxiv. 47.

jects of every Government, and to form them into spiritual Societies and Churches. By virtue of this *Commission* they elected (x) *Matthias* an Apostle, to supply the Place of the Traitor *Judas*, and consecrated Bishops, Presbyters and Deacons. In a Word, by virtue of this *Commission* they divided the converted World into spiritual Districts, and did not only call and hold religious Assemblies for the Worship of God, but provincial Meetings for settling the Discipline of the Church : Nay, they challenged Maintenance, and demanded Contributions of their spiritual Subjects. They set up Courts of spiritual Judicature, and inflicted spiritual Censures and Punishments by an Authority wholly independent on the secular Power, and directly contrary to the Laws of their Country. After the Apostles died, the Bishops, who succeeded them in the Government of the Church, acted in the same Manner by virtue of the Apostolical *Commission*. They continued to proselyte the World, and divide it into spiritual *Urbicarian Principalities*, which we call Diocesses ; and governed these Principalities by known Church-Laws and Canons, which were instituted by the Apostolick or Episcopal College ; and, in short, in all their Proceedings, in those Affairs, they acted altogether independently on the secular Powers, and against their Laws and express Commands.

The *Commission* by which the Apostles and their Successors acted, independently on the State, is still in Force, or it is not. If it is not in Force now, I shall be glad to know the Time when it expired ; because, if it is now out of Date, I think the Church and its Ministers must sink with it ; and the Church of *England* ought no longer, by virtue of it, to consecrate Bishops

(x) *Acts* i. 26,

Shops, and ordain Priests and Deacons *in the Name of the Father, Son, and holy Ghost*. It ought not to pretend, by the Authority it derives from the Apostolical *Commission*, to set its Bishops over their respective Flocks. And, to be plain, if the *Commission* which our Saviour gave his Apostles is now out of Date, then I think our Preaching, and all our ministerial Actions, are in vain, and the Kingdom of God, which commenced from thence, is now at an End. But if this *Commission* is still in Force, and the Church, by virtue of it, is still independent, in its spiritual Jurisdictions and Powers, on the State, then I think it naturally follows, that the *Deprivation* of our *holy Fathers*, by K. W. and his Convention, was unjust, invalid and null; and those Bishops, who, in consequence of this Act, intruded into their Sees, were uncanonical Usurpers of others Rights, and broke in upon the *Unity and Discipline* of the Church.

2dly. The Invalidity of the State-Deprivation will appear from the Reason of the Thing itself. We cannot suppose, that, when our Saviour constituted his Church, (which was to continue as long as the World itself) he would not give it such Rules as should be most conducive to its lasting Security; for he knew that, for many Ages, the Princes of the World would be armed against it. Had the Government of the Church depended upon the Allowance of the civil Magistrate, Christianity must have been but very short-lived in the World. Christian Assemblies, Consecrations of Bishops, Ordination of Priests and Deacons, both the Sacraments and the whole Discipline of the Church, must have been intirely at the Mercy of Infidels and Hereticks for many Ages. Bishops could not have been consecrated nor settled by the Church in their Districts, nor could any of the Clergy have performed their respective Offices, unless they

they had first a Licence from the secular Powers : For, if the *spiritual Supremacy* were the Right of the Magistrate, it would be our Duty to own and submit to it, tho' they should never so much abuse it in their Administration ; and no Person ought to oppose their Commands, (for this would be a Breaking in upon their Rights) tho' it was to support the best Cause and Religion in the World, because we are not *to do Evil, that Good may come of it*, Rom. iii. 8.

You are sensible, Sir, that the Church could not subsist without Government and Rules : But, if the Church derived its Authority, or depended upon a *Lay-Grant* or Permission for its Regimen, then certainly it would be in the Power of the civil Magistrates to ruin it whenever they should please.

You cannot but own King *James* was invested, by the Laws of the Land, and the Canons of the Church, with as much Authority in ecclesiastical Affairs as ever *K. W.* was ; and I am sure, if we put their Virtues and pious Inclinations in the Scale, the unfortunate *K. James*, with all his Faults, will not fall so infinitely short as some imagine. And yet the Bishop of *London*, when convened before the High-Commission Court for not suspending *Dr. Sharp*, denied the Authority of that Court to *examine, censure, or suspend* him ; and insisted, that if he had done any Thing contrary to his Duty as a Bishop, he was not accountable to any but the *Church*, which was to proceed against him according to her *Canons* *. This Plea of my Lord of *London*, against the *Lay-Powers* intermeddling with ecclesiastical Matters, was thought a just and reasonable Defence against the Proceedings of King *James* ; and

* Vide Kennet's 3d. Vol. of the History of England, Reign of *K. James II.*

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* Vide *Kennet's* 3d. Vol. of the History of *England*, Reign of *K. James II.*

and why it should not hold good in the Case of his *Metropolitan* and *Colleagues*, I protest I cannot find out.

I beg you farther to consider, that, as the State never had a Right to consecrate Bishops, nor confer the other Orders on any Man, nor can it commit the Care of Souls to those who are consecrated and ordained, (for, by virtue of their Patronage, they can only present them with the Temporalities annexed to the spiritual Charge the Church intrusts them with) so they cannot rightfully take away their Characters, or justly hinder them from exercising their Functions: For it is unreasonable to suppose that any can lawfully extinguish or limit that Power they never were capable of granting. I presume Mr. *A. B.* will readily own that every Man, who is admitted into the Church by Baptism, does thereupon commence a Member and Subject of it; and that the greatest *Princes* become Members and Subjects of it, in the same Manner as all other Men do: For we become Members and Subjects of the Church, not as Men, but as Christians. You must likewise own that all Christians, as well *Kings* as other Men, cease to be Members of the Church, when they are lawfully excommunicated, or when, by open *Heresy*, they apostatize from Christianity, or when they separate from their *rightful* Bishops, and run into schismatical Communions. I need not, I believe, guard against this Proposition, since you are not unacquainted that it is our fixed Principle, that Religion is no Bar to Government, and that Excommunication gives no Right to the Subject to withdraw his Allegiance from the Prince.

If therefore *Princes*, as well as other Men, by being baptized, become Subjects of the Church, and are liable for *Heresy*, &c. to a legal Excommunication, Pray tell me, how they, being spiritual Subjects, can have

have a Right to deprive their spiritual Governors: It is a Mistake to think that the Coalition or Union of the Church and State, by the Kingdom's becoming Christian, releases them from being Subjects, or gives them any Right over their spiritual Governors in spiritual Matters; for this Union of the Church with the State doth, *ipso facto*, determines as soon as ever the State invades the original Rights of the Church. As for Instance, the Persecution of *Julian* the Apostate, and *Valens* the *Arian* Emperor, broke the Coalition of the Church and State in the *Roman* Empire.

I believe, Sir, you cannot assign any Reason, † why the Union, of the civil with the ecclesiastical Laws and Government, should give the State any more Pre- tence of Right to usurp it over the Church, or invade its spiritual Rights, which it derives from Christ, than it gives the Church to usurp it over the State, or invade its temporal Rights, which it derives from God. If the Coalition, which naturally follows the Conversion of the State, alters the Case and Condition of the Church, or anyway changes its original Constitution and Polity, Pray, Sir, tell me how it doth, or why it should do it? I cannot find that God has anywhere revealed, that the State should have any more Authority over the Church, when it becomes Christian, than it had in a State of Infidelity; and I am sure this Authority cannot be implied in the Notion of Baptism; for, if Baptism gives them a Right which they had not before, then every Christian Peasant may claim it; and this Notion would make the Constitution of the Church very monstrous, for every one would have a Right to govern, and none would be under any Obligation to be governed. You are mistaken, Sir, if you think the

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Conversion of a Prince gives him any new Jurisdiction; for, as Magistracy in general doth not imply a Right to a spiritual Authority, so neither doth his being a Christian derive it to him; for *spiritual Dominion is no more founded in Grace than temporal.*

Suppose, Sir, that St. Peter and St. Paul had converted and baptized the Emperor and Senate of Rome, Do you think, that, after their Baptism, they would have had any more Right or Authority to deprive them of the Exercise of their Apostolical Office, or to discharge their spiritual Subjects from their Obedience to them, than they had before? Suppose the Senate had enacted, that the Apostles should come and solemnly perjure themselves, and agree to the highest Acts of Injustice and Immorality, at, or before the first Day of ——— or that afterwards they should be suspended or deprived, Do you think, Sir, the Apostles would have complied with their wicked Demands, or have thought that their Act of Deprivation would have validly obliged them to quit their Apostolical Charge? But, besides this Coalition, which naturally follows the Conversion of the State, you were pleased to tell me, that the Church, for some valuable Considerations, has several Times, upon some Occasions, modified the Exercise of her just Power, and made large Concessions of her Rights and Privileges to the Crown; and thereby strongly obliged herself to it. But, Sir, I hope you will consider, that these Grants and Concessions were conditional, and given in Confidence that they should not be abused, or turned to her Disadvantage; and that, as soon as ever the State should make Use of those Cessions or Compacts of the Church, to her Prejudice, they, *ipso facto*, determine and cease to be obliging. If any of these Cessions were in their own Nature unreasonable, and granted by the Church when

when it lay under a general Corruption and Degeneracy, or were forcibly extorted from her, when few had Christianity and Courage enough to defend her Charter against the Crown's Encroachments and Usurpation, I hope, Sir, you will grant that these Rights ought to be claimed and resumed by her, and that it is the Duty of her faithful Sons to stand by her Claims, even at the Hazard of the most violent Persecutions. For suppose the Bishops in *Henry the VIII's* Time had surrendered the whole Apostolical Charter *, as they actually did some of the Fundamental Rights of the Church, Can you think such a base Act could validly oblige their Successors? For, if this were true, the Church (which is to continue to the End of the World) would be in a very precarious Condition, and in great Danger of being some Time or other intirely lost. We are to consider that the Church is Christ's Kingdom, and that none of his Ministers can, upon any Consideration whatever, make any Contract or Cessions which are prejudicial to the Interest of their Lord. The Powers they have are intrusted with them by Christ for the Good of his Church, and they are obliged to convey down the same Powers intire to their Successors; and therefore, if they, at any Time, for their own personal Interest and Conveniences, have alienated this Power, and betrayed their Trust, such unfaithful Acts and Behaviour do noways oblige God, nor his faithful Servants who shall succeed them. Can you tell me, Sir, any Consideration, which the State is capable to give, which can balance the Loss and Ruin of the Church-Polity? Will the Title of *My Lord*, and a Privilege to vote in the House of Peers,

* The Bishops in *Henry the VIII's* Time agreed to take their Bishopricks by Commission from the King, and to hold them *durante bene-placito*. Hist. England.

Peers, make amends for the Loss of those spiritual Rights and Privileges which Christ gave to his Bishops? Or do you in Conscience think that the Bishops sharing in the Prince's temporal Favours, will allow them to make such Cessions as destroy the Self-Subsistency of the Church, and make it depend upon their Will and Humour? It is a grievous Tyranny and Sin in the State to require these Cessions; and I am sure it is an unpardonable Wickedness in our Bishops and Priests to comply with their unreasonable Demands. They are guilty of the greatest Cowardice, Treachery, and Breach of Trust, and shall one Day answer for it to their abused Lord. I will not say that all those *Traitors* go to the Place of the Traitor *Judas*, tho' it is evident that they have done more Mischief, by their *Traditorism*, than has befallen the Christian World for many Ages. But,

3dly. The Independency of the Church from the State will appear from the Practice of the Apostles and primitive Christians.

When the *Jewish Sanhedrim* (who had Authority from the *Romans*, and the Assistance of the Captain of the Temple) imprisoned the Apostles, (a) and commanded them not to speak at all, nor teach in the Name of *Jesus*, they were positively answered, *Whether it be right, in the Sight of God, to hearken unto you more than unto God, judge ye.* It is as if they had said, *We have our Commission from God to preach the Gospel, and are therefore bound to do it; and no temporal Power has any Right to revoke our Commission.* And the Bishops and Clergy of the Church, for the first three hundred Years, held publick Assemblies, and performed all the other Parts of their respective Offices, not only with-

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(a) Acts iv. 18, 19.

out the Authority, but against the exprefs Commands of their lawful Princes. And, after the Emperors become Christian, we rarely find, from any of the ecclesiastical Writers, that they pretended a Right to dissolve the Relation between a Bishop and his Flock, merely by their own Authority. We read indeed that several good Men were unjustly dispossessed, but then they were first deposed by a Synod, and declared degraded, and incapable of their Functions. And tho' these Synods often consisted of base Temporizers, that were attached to the Pleasure of the Emperor, and were often bribed or frightened to comply with his Desires, yet this shews that their Deposition, tho' never so unjust, was a Church-Act, and plainly proves that the Emperors were generally sensible they could not do it by a mere secular Authority. Nay, we find, that, where the Emperor packed a *Synod*, or used any Bribery or Menaces to make the Bishops comply with his desired Deprivation, there, generally, the Catholics reckoned the depriving Act, even of a *Synod*, to be invalid, and owned the extruded Bishop as a Colleague, and deemed the Intruder not worthy their Communion.

Athanasius was condemned by the Council of *Tyre*, and was charged by his Enemies with no less Crimes than Treason, Murder and Incontinency, and yet the Orthodox (because he was unjustly condemned by an irregular *Synod*) always owned him as the true and only Bishop of *Alexandria*, till the Time of his Death.

You will find, in most of the Church Historians, that, whenever the Emperor banished an orthodox Bishop, all his faithful Colleagues, Presbyters, and pious Flock, maintained his Right to his District, and owned his Jurisdiction over it, tho' he was never so distant from it. The Emperor's local Removing of a Bishop

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from his Flock, was never thought to take away his spiritual Jurisdiction, or any Reason to discharge, in Conscience, his Priests and People from their Obedience to him.

The *Barrocián* Manuscript, which the Learned of your Communion are so fond of, does not mention one, which can be proved, deprived meerly by a State-Authority; and I am sure you will not find one *Council* in the whole Catholick Church, that ever allowed the most religious Prince or State this Power. There are several Canons which establish the deposing Power in a regular *Synod*, and some that forbid, upon the severest Penalties, any Ecclesiastick to appeal to the Emperor in Church-Affairs.

I could, Sir, from that small Stock of Learning I have, quote innumerable Testimonies, from the *Fathers* and *Councils*, which overthrow the Validity of a *State-Deprivation*. I will willingly produce them, if you think it necessary, for your farther Conviction: But I hope, Sir, you are so fully satisfied in this Point, that, by the next Time you do me the Honour of a Visit, you will readily own that the Deprivation of our *holy Fathers* (now with God) was an irregular Act, invalid, and noways obliging; and consequently that, after the Act passed, they did not only remain Bishops of the Catholick Church, but rightful Governors of their several Districts, and must justly keep up their Claim to the Obedience of those People over whom the *Holy Ghost* had made them *Overseers*.

The Act then leaving our Fathers just as it found them, and the Case being the same (as to Conscience) as if there had been no such Act passed. Pray, Sir, give me the Reason, why the Clergy did withdraw their Obedience from their *dispossessed* Bishops, and the complying Bishops their Obedience from their unjustly deprived

deprived *Primate* and *Metropolitan* ? Tell me, Sir, by what Church-Laws (for if the Church be a self-subsistent and independent Society, it certainly ought to be governed by its own Laws and Canons) the Clergy and Laity were released from their former Obligation ? Dare you say, that, after their unjust and unvalid Deprivation, they were not Catholic Bishops, and that they had not a canonical Right to their Districts ? Can you say that they were guilty of any Heresy or Error which might justly cut them off from the Church ? You can charge them with no Heresy, but adhering to the ancient Laws, Principles and Practices of the purest Times of Christianity ; you can lay no Error to them, but their maintaining the Principles of the Church of *England* ; nor fix any Crime upon them, but an unshaken *Loyalty* to their unfortunate Prince. Truth and Virtue, Sir, were their only Crimes, and they had no other Fault but that they could not be bribed or frightened into sinful Compliances. In short, Sir, they were deprived for such Faults as made them lovely to God, and all good Men ; and, had the rest of the Bishops and Clergy joined with them, they had raised the Reputation of the now too justly despised Church of *England*.

I could say more————

Sed vellit mihi Cynthia aurem.

FINIS.

THE
HISTORICAL
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OF
THE
CITY
OF
BOSTON
FROM
1630
TO
1880
C